The Future

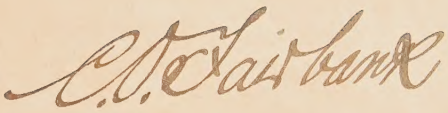
of the

Non-Elect Dead:

The Vast Majority of Mankind in all Ages.

BY

REV. W. BROOKMAN.



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The Future of the Non-Elect Dead:

The Vast Majority of Mankind in all Ages.

"*They shall see to whom no tidings of Him came.*"—ROM. XV. 21, R.V.

A BOOK FOR THE THOUGHTFUL STUDENT OF THE WORD OF GOD.

BY

REV. W. BROOKMAN.

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CONTENTS.

PREFATORY REMARKS ON THE FUTURE OF THE NON-ELECT DEAD, ETC., ETC. . . . . .

CHAPTER.		PAGE.
I.	MAN IS BORN SINCE THE FALL IN AN ALREADY PROVED AND CONDEMNED CONDITION . . .	9
II.	THE SOVEREIGN "ELECTION OF GRACE" OF SOME OUT OF MAN'S CONDEMNED CONDITION TO BE "THE CHURCH, THE BODY OF THE CHRIST" .	21
III.	THE UNIVERSALITY OF THE RANSOM OF MANKIND EFFECTED BY THE LORD JESUS CHRIST . .	36
IV.	THE SALVATION OF WHICH THE SCRIPTURES SPEAK	49
V.	THE FIRST DEATH WHICH HAS "PASSED THROUGH UNTO ALL MEN"	60
VI.	THE RESURRECTION OF THOSE WHO ARE NOT "IN CHRIST"	76
VII.	THE JUDGMENT WHICH FOLLOWS THE RESURRECTION OF THOSE NOT "IN CHRIST"; MORE PARTICULARLY REFERRING TO "THE UNJUST"	96
VIII.	CHARACTER AND CIRCUMSTANCES IN THIS LIFE DETERMINE THE NATURE OF THE "RESURRECTION OF JUDGMENT"	107
IX.	THE SECOND DEATH, AND WHOM IT MAY CONCERN	129
X.	CONCLUDING REFLECTIONS, IN WHICH SOME OBJECTIONS USUALLY MADE ARE STATED, AND MET .	151

PREFATORY REMARKS.

THIS is an Argument or View concerning the Non-Elect's Future Probation *in Resurrection*, —for God does not prove that which is already tried and proved, as fallen and death-doomed,—for a right to take of the Tree of Life individually, (thus differing from their doom to death collectively) if found worthy of so doing after the judgment of "the many or the few stripes" according to their lives "*in Adam*," as may or may not be needed for the character which they thus formed when they first lived on Earth.

This View is based upon the Word of God, which I humbly believe has been, at least in some degree, "rightly divided" according to the requirement of *St. Paul* from God's workmen in the Scriptures; and I need hardly say is in favour of such Probation for such persons who so constitute the vast majority of Mankind in all Ages.

That Divine aid which the Church once possessed in the Spirit's loving Voice and Gifts of Demonstration, especially the needed one of "Prophecy," or unfolding hidden things in the Scriptures, which the Apostle bid the Church "covet," alas! it now through its unbelief lacks; yet I know all we can gather of Truth through His Word must be by His Divine aid still, as the Teacher, Who alone can enable us, when we seek Him, "*rightly to divide His Word of Truth*," and to bring out such parts thereof as He may will, though mingled it may be on our part with infirmity and error; which may the good Lord pardon.

In seeking to do so, one needs to keep the mind

open to any *Truth* that He may see fit to reveal through the Word, whether on Natural or Spiritual things, and to beware of being warped by Creeds and Theological Systems, by the fear of Man's opinions or actions, and "Science falsely so called," with its theories; because the Scriptures are absolutely true in all things, natural as well as spiritual, and are expansive, developing Truth more, and clearer, as we pass along the Ages.

I have found that Truth misplaced, or Prophecy misapplied is the source of the greatest Error and Confusion ; and the loss, so to speak, in the Churches of the Truths that the Membership of Christ's Body is absolutely founded in Election alone, and that there is no life after death apart from a Resurrection, has brought about a state of things in Theology in which "counsel is darkened by words without knowledge."

I have ever endeavoured to let the Word define its own figures; as I noted that the Natural was evidently made to correspond to, and to teach,—so far as it can and was intended,—the Spiritual, as *Paul* states, in Rom. i. 19, 20, "in the Creation of a World"; and thus to keep to the natural, clear, and proper meaning and usage of language ; taking care that the Figurative be not made to sustain a sense at variance with the Plain or Literal ; and that no difficult passage be so construed as to contradict a clear one on a similar subject ; because I am sure the Scriptures are in absolute harmony with each other, and contain within themselves the Solvent of all hard texts : and of all books outside of the Scriptures none are so valuable, in numberless cases of interpretation thereof, as the Book of Nature in Creation, and Natural Laws. If we knew the latter Book better, we would understand the former better, for the Spirit in its writers continually appeals to the Natural, or Creation's work, etc., as the foundation of Faith in God ; in harmony with Heb. xi. 3 that, by *believing* Creation's Truths *first*, we *understand* them and Him *afterwards*.

Let us not forget that God's glory in the Lord Jesus is the *Alpha* and *Omega* of the Scriptures, and that He is the One Great Central Figure under Types, and Shadows, and Historical Facts, many of which appear singular, and to some minds, too simple for a Divine Historian to record; but underneath them also lie hidden, as under our Lord's wonders or signs, dispensational Truths and Mysteries, which will yet be seen when our eyes are "opened to see all things clearly."

I have found for many years the greatest benefit from being enabled to make a personal appropriation of the Promise to the Prophets—and *God's application* of Promises, though special ones originally, are as comprehensive and wide as the reach of His Hand and His Heart:—"Call upon Me, and I will answer thee, and shew thee great and *fenced in things* which thou knewest not" (Jer. xxxiii. 3, R.V., marg.): and so I pass it on to the reader, to God's glory; with the concluding word that "GOD IS LOVE"; it is His very Nature in which all His attributes are rooted and grounded; and that His glory in Christ Jesus, as the Redeemer, and the Reconciler of "all things in the Earth and in the Heavens" (Col. i. 20), and His unalterable purpose in Him, is inseparably bound up in the welfare and happiness of the Universe, which He hath Created and peopled; so that "in due time," "*Every thing that hath breath doth praise* YAH," as Prophecy hath declared (Psa. cl. 6).

W. BROOKMAN.

Toronto, Can.,
Sept., 1905.

P.S.—As it may be of service to some, I have added, in an Appendix to this, at page 7, a few Canons for the study of the Scriptures that I drew up for my own use many years ago.

APPENDIX.

CANONS FOR THE STUDY OF THE SCRIPTURES, DRAWN UP FOR USE AFTER TWENTY-FIVE YEARS OF MEDITATION THEREIN.

I. God's Glory in the Lord Jesus Christ as Redeemer of His Universe is the Alpha and Omega of the Scriptures; and that Glory is inseparably bound up in the ultimate happiness of that Universe, for His Nature is LOVE; in which all His Attributes are rooted and grounded; and a knowledge of His Character and Purposes in Christ Jesus is indispensable to a right understanding of His Words; therefore ask, and seek from His Spirit, in lowliness of mind, for that inestimable grace.

II. Cultivate the most thorough-hearted sincerity in surrendering the Mind and Will to God, examining every doctrine on both Spiritual and Natural things about which the Scriptures speak, and that one has been taught to accept, keeping the Mind open to receive any truth He may see fit to reveal through them; and, remembering that the natural tendency of the mind is rather toward Man's Tradition than God's Truth, beware of being warped by Theological Systems or governed by Creeds, for Truth is harmonious and can stand the most searching tests; and our Forefathers and Teachers did not know everything, any more than we ourselves.

III. Continually seek for wisdom and understanding, "rightly to divide the Word of Truth."

"Distinguish the periods and the Scriptures will agree" was a wise maxim uttered by an old Latin Father towards attaining unto their right interpretation; for Truth misplaced, or prophecy misapplied, is the source of the greatest error and confusion; and ever keep in mind that the Key to God's purposes of gospel preaching in this present Age, is "Election by Grace"; and that "Resurrection" is the other Key that alone opens the great Future of Prophetic Promise of restoration to Life and Blessing to anyone.

IV. Let the Word define and explain its own terms and figures, and keep to the naturally clear and proper meaning and usage of language; taking great care that the Figurative must not be made to sustain a sense at variance with the Literal, and no difficult passage be so construed as to contradict a plain one on a similar subject; for the Scriptures, Old and New, are in perfect harmony, the Truth latent in the former being patent in the latter,—and contain within themselves the solvent of all hard Texts: while underneath their Historical facts, many of which appear singular and too simple to some minds for a Divinely inspired writer to record, lie hidden dispensational Truths and Mysteries which will yet be seen when our eyes are fully opened." "*Thy Testimonies are wonderful: Open Thou mine eyes, and I behold wondrous things out of Thy Law*," said the Perfect Master of its Sentences, in His estimation of the Scriptures (Psa. cxix.).

Chapter I.

MAN IS BORN SINCE THE FALL IN AN ALREADY PROVED AND CONDEMNED CONDITION.

"*By the trespass of the One Man, the Many died: . . . through One trespass judgment came unto all men to condemnation.*"
—Rom. v. 15-18.

IN discussing this subject of Future Probation, if any, for the dead nations, or non-elect dead, I will write as concisely as is consistent with lucidity, for I feel it is needful to enter into considerable detail in this complex and difficult problem, so that, at whatever conclusions my readers may arrive, whether they see matters from my standpoint, or partially so, or not at all so, or see farther into the Truth than I do, they may at least understand the position I take, and my reasons for so doing. To most minds I suppose my view will present a rather paradoxical condition of things: orthodox with the Evangelical School in nearly all essential and fundamental points, yet differing totally in other points based not on the Scriptures, but upon Tradition; agreeing with Calvinism in its extreme on Election, while repudiating utterly its "*horrible decree*" of Reprobation so terribly unscriptural; and yet in harmony with Universalism so far as that Creed maintains an universal Salvation of the race from Death unto Life again, with blessed purposes of good in view, even to the worst of evildoers: and in these points I humbly think I can honestly in thought and word adjust my statements in full harmony with the *Apostle Paul*, because they are

drawn from his writings, the foundation, may I say, both of Calvinism in Election, and Universalism in Salvation.

In my discussion some little repetition must necessarily occur in the subdivisions into Chapters: but not more than is needful. I use the term "*Future Probation*" as conveying clearly to the mind the matter in hand, viz.:—Does the Word of God shed any light of Hope upon the future of those who have either *not heard at all* of God's Salvation in Christ for Man,—the very mention of which must needs make thoughtful men ponder,—or having heard merely with *the outward ear*, as implied in our Lord's words in John vi. 43-45, 65, or through circumstances often beyond their control, and through early adverse influences at work upon them, or higher influences withheld from them, have not accepted it, or only historically believed it as true? Of such persons the World is immeasurably fuller than of real Christians. Is there any hope for them to be found in the Word of God?

The great mass of Christians have been variously taught by sermons, creeds, and other ways, which they accept usually without much thought, that there is no possible Hope for such, because that "NOW" is the only time to be "saved," as they understand the term, though some, very unequal in their judgment, have a hope of some sort for the Heathen.

The error once commonly taught and preached, that God, "Who is LOVE" has arranged an everlasting life in awful misery, that results also in never ending sin, for such as under the above circumstances were unable (John vi. 44) or unwilling (John v. 40), and in both cases naturally so, to accept the Truth, the Pews of to-day, in the main, reject: and how far the Pulpit really believes it, is, I think, not very doubtful, judging by its significant silence, save in rare instances among a certain class of evangelists; though in most Churches a sort of formal, yet not very honourable profession of its acceptance is required

and given, so that Creeds, a baneful hindrance now to progress in Truth, may not be utterly discredited. That weighty Truth, "*the fear of man bringeth a snare*" is often seen in this case in some Ecclesiastical circles. Under these circumstances can we wonder if the professing Christian masses, having as it were been dragged from their old moorings through such influence, and being ignorant of the Scriptural ground on which sound anchorage can be found, are drifting and tossed about, uncertain where to cast the anchor of Hope amid the conflicting views; often become indifferent,—a most serious danger always to a Christian,—concerning a matter which is absorbing much of the attention of reverent and thoughtful minds. Creeds have had their utility in days gone by, as an embodiment of the Church's views at the time: but serious evils have now arisen from binding the human mind thereby, and preventing true progress in Divine knowledge, for our fathers were but as ourselves limited in that knowledge,—and causing much unfaithfulness on the part of Christ's Ministry and People: and happy that Church that can cast them off, and trust Him Who wrote the Scriptures to guide the truly honest and loving enquirer after the Truth into the same; "not handling it deceitfully, nor corrupting it."

Some have found a temporary refuge in the cold-blooded creed of the annihilation of all unbelievers at death, forgetful of the words in Matt. x. 28, about Gehenna; and ignorant of the fact that the first death is but a sleep, and the law of sleep certainly does not convey the idea of extinction, but the very contrary; though it does convey the idea of unconsciousness to all around, but from which necessarily an awakening takes place. (1 Cor. xv. 22). Moreover, such a doctrine would make God unrighteous, in view of the fact that evil-doers, unjust and unmerciful ones, as Job and the Psalmist saw in their day likewise, often pass through this world in prosperity and honour, and die peacefully on their beds, without even any long sickness. Such

conditions essentially imply a future judgment on the part of God.

Others seeing that a resurrection of all mankind is true to correct reasoning from Scripture, from such passages as John v. 28; Rev. xx. 11, &c. *et al*, strangely conclude that the resurrection of the unjust to "*judgment*" (John v. 29, *Grk.*) is for the purpose of adjudging them at once to "the second death," for their first sinfulness in this life, without discrimination: an unreasonable as well as unequitable dealing, utterly unlike the character of God. (1) Unreasonable, for He has but to leave them in their condition of the first death, incurred unavoidably by good and bad alike, through the fall of Adam as one in him, in order to ensure such an end; for without a Resurrection all alike would utterly perish, as their death-sleep would be absolutely tantamount to extinction, as seen by Ecc. iii. 19, 20, and 1 Cor. xv. 18; and (2) unequitable, because to incur the "*second death, the lake of fire*," which occurs after the Millennial age, and probably long after, a *second life* of sin is necessitated in equity, —the first universal death (Rom. v. 12) having been met by Christ's universal Ransom; (1 Tim. ii. 4, 6) and this is clearly seen when the passage in Heb. x. 26, 27, is rightly divided or interpreted.

Many again, not understanding the fundamental Truth that man by nature is mortal, not immortal as "the Serpent of old" intimated, *for* "GOD *only hath immortality*,"—but having rejected the thoroughly unscriptural dogma of "everlasting torments and sin" on the ground of God's true character, have embraced the idea of a species of Purgatory or remedial work in the intermediate state of Death, an absurdity *per se*, seeing that Scripture reveals the fact that "the dead know nothing," and "that there is no work, nor device, nor knowledge, nor wisdom in Sheol (the intermediate state) whither thou (man) goest" (Ecc. ix. 5, 10). Such view is usually based on a misconception of the truth stated in 1 Peter iii. 18-20, which does not refer

to natural or human beings at all: a statement which will be dealt with later on.

Some of these rejecters of the unholy dogma of everlasting woe have taken to the refuge of Universalism pure and simple connected with this present dispensation; which, though erroneous, is certainly far more in harmony with God's Truth and character than any of the other views mentioned. Like Calvinism, which recovered a long lost Truth, viz. "*Election*" though muddling it with error, so Universalism, its twin sister, strange as it may sound to some, has been useful in bringing afresh to the front a great truth under the form of an "Universal Salvation" of the human race in Adam from the Fall, or Deliverance from its ruinous consequences, yet also mingled with error: for neither of these forms of theology, though maintaining great and special Truths, set forth the true nature of man, nor that of Sheol or Hell, nor the absolute need of a Resurrection in order to possess life again, and that such Resurrection was really Man's "Common Salvation," while some obtained a "Special Salvation," by grace, as Paul shows; (1 Tim. iv. 10; 2 Tim. ii. 10) for they knew not of God's purpose in election in and through "the woman's Seed," or "Abraham's Seed," in its world-wide view, as God informed Abraham on a memorable occasion (Gen. xxii. 18; Gal. iii. 8). And however attractive the teachings of Universalism in its creed may appear to some, and however nobly it has maintained its own special view, it does not, as a system satisfactorily account for Scriptural threats about personal future destruction of evil-doers both at and after the Millennial age, nor can it quadrate itself, without doing violence to the use of language, with the typical scene in the presentation by Jude of the "Common Salvation," wherein he reminds us "*That the Lord having saved the people out of Egypt, afterwards* (lit. the second time) *destroyed them that believed not*"; an historic fact that may be symbolic of the

"second death" in the Lake of Fire; an awful scene over which, with respect to any recovery therefrom, the Spirit the Revealer has thrown the veil of silence, at least for the Present.

Having so far prefaced my subject, I will define what I mean by the term "*Probation*." It is a condition of trial, or an act or period of being proved; it is to subject to trial, to submit to testing under judgment by a standard. The common apparently reasonable view of this matter at the first glance, as professedly held is, that the human race is now in a state of Probation with respect to a sure and certain Hereafter to be entered upon and settled for ever at Death, according to their faith and acts during this present life. The great mass of Christians believe this is settled, as I said, at Death; while others hold it to be at Resurrection; and some maintain that if not fully settled now, it is accomplished during "the intermediate state of death," and that the true Christian in that state is the instrument whereby it is wrought, especially if such an one has been engaged in ministry of one degree or another in this life. Such view, however, presents a condition which, if true, but it is not, would certainly be far more favourable for effecting the purpose than mankind could possess in this life generally, when thus divested of all earthly and fleshly hindrances.

Given the heading of this chapter to be correct, and I think no truly enlightened believer can doubt or dispute it, the question before us then is this: Is the human race, speaking of mankind as a whole in their natural condition, under Probation now? My own reply is, No. In fact, the whole case concerning the Future of Man rests upon a clear understanding of this position. It is the first and preponderating part of the problem, which truly solved, makes clear the meanings of the various subjects connected inseparably with it.

Those who take the opposite view very often and

strangely quote Ecc. xi. 3, as their proof, "*In the place where the tree falleth there it is;*" and this they say "shows man's doom is settled for Heaven or Hell at death." Neither the subject used as a natural fact as the context implies, nor as a metaphor, will warrant such an exegesis, nor will the tenor of Scripture allow it; for if thus applied to human life it would overthrow the hope of any resurrection. A forcible and apparently strong position however is taken on the words, "*Now is the accepted time, now is the day of salvation*" (2 Cor. vi.): "*Now*" being emphasized as limiting it to the present dispensation. But the context shews that the Apostle is quoting the Prophet *Isaiah*, proving that a time had come for being fellow-workers with God in this ministry of the Lord, "*For he saith I have heard Thee in a time accepted and in a day of salvation have I succoured Thee*" (Isa. xlix. 8): "*Behold! now is an accepted time, now is a day of salvation.*" The article is omitted in the Greek; and however idiomatic or euphonised the article sometimes may be to our ears in English, it is safer to abide, when possible in English, by the literal translation of the original language. A good Greek Grammarian of the N. T. WINER, has well said, "It is utterly impossible that the article should be omitted when it is decidedly necessary." I am aware that the omission of the article as employed when it is superfluous, may sometimes become emphatic in our idiom, and the Greek too, perhaps, as *e.g.* in Heb. i. 2, "God hath spoken by *a Son*"; or in Heb. v. 8, "though He were *a Son*": or "*Son* though He were": but the omission does not so count in the passage under consideration, and Translators should not be desirous of preserving our version of the Scriptures as "a well of English undefiled" so much as making it the Fountain of Truth undefiled, which has not always been the case or the aim I fear, either in the A.V. or the R.V.

And now I come direct to this subject of Probation from my own standpoint with this question: What is

the present natural condition of the human race as shewn in the Scriptures? I think every enlightened student will agree with me: That by nature, through our union in the flesh with Adam, we, "being in his loins" (see Heb. vii. 10, *by way of illustration*) at the Fall, are under condemnation; and so far as that point is concerned it is true that no human being has been since tested as Adam in the matter of the privilege of living on, by partaking of the Tree of Life if obedient. When he and our mother went out from the Tree of Life and the Garden, the Gate was closed on the natural man. Need I refer to more than one passage where this is indicated very plainly? See Rom. v. 12 and onwards: the sum of which is, "*that one sinned, and judgment* (consequently) *came on all men to condemnation.*" Paul again said "*in Adam all die;*" (1 Cor. xv.) and death is the penalty of sin, as God told Adam. The whole human race was in the loins of Adam, and it is written "*who can bring a clean thing out of an unclean?*" Whatever view man may choose to take of the subject, the fact of the solidarity of the human race in the loins of Adam remains, and the Fall from God is seen and proved by Death, even to babes; and to all intents *mankind is born dead*, it being only a question of Time, speaking generally, as to when natural man will die, will give up the struggle with Death, on which he enters at his very birth; it is not a question whether he will act differently from Adam, and be permitted, if obedient, to take of the Tree of Life, wherever it is, and eat and live, not subject to Death. He is born in and under the condemnation that the first Man incurred by disobedience *whilst under* PROBATION.

If this be so,—the Scripture may be denied of course—and it so stands written: *Is not therefore Man's Probation over in Adam?* That Man cannot be in a state of Condemnation and Probation at the same time is so self-evident a truth, that I only wonder, in one sense, that one did not see it earlier as a student of

Scripture. A thing that has been proved and has failed in the testing or probation needs not probation again in the same condition. Men do not need to prove a fallen thing again in a fallen condition :—and does GOD? Given the same material again under the same conditions and the probation will produce the same results. Alter it, make it anew, introduce another element into it, and it is not the same thing should a test be again applied. Unless taken out of his originally proved and fallen condition in Adam, unless delivered from condemnation, unless, in a word, he be "*a new creation in Christ Jesus*," and has thus "passed out of Death into Life," (2 Cor. v. 17 ; John v. 24), Man is not under any state of Probation for Life or for Death ; his future by nature has been settled : and it is death : "*Death is the wages of sin*," and so he dies, and were there no Ransom, no Resurrection, that would be the end of him, whether he had been, so to say, a good and kind man, just and merciful, or the contrary, as is now clearly stated by *Paul* in 1 Cor. xv. 16, 18. I again put the question : Is not man's probation in a natural condition, as regards Life, over in Adam? Then how is it possible for him to be under Condemnation by natural union with Adam, and yet under Probation for Life or Death at the same time? It is not possible.

The only class, that I know of, under Probation are true believers in Christ Jesus, persons no longer in Adam, but by a new, another begettal, are in Christ Jesus (Rom. viii. 9). And they are not under probation for Life ; it is theirs by free gift, by virtue of a new, a spiritual, and as real an union in Christ, as their former natural union was in Adam, but are under probation in the matter of character and service that they "may be counted worthy of God's Kingdom of Glory." Of this I need not here speak, nor of the fact that character formed in this life by the mere natural man will be the great factor determining his condition in Resurrection.

I might rest my case concerning present Probation for Man "in Adam" here: but it would not be sufficiently complete without a reference to our Lord's words in John xi. 26, because they unfold, when properly considered, the underlying Truth of a future Hope for such as have not "*received Christ Jesus*" in this life. He told Martha "*He that believeth on Me though he die yet shall he live again.*" I supply the word "again," for whenever a life is spoken of as succeeding a death it needs the adverb, and it is often so attached: *e.g.*, Rom. xiv. 9, "*Christ died and lived again*"; Rev. ii. 8, "*I became dead and lived again*," R.V., *et al.* As anticipating the thought that would naturally follow in her or any mind concerning others who had not heard Him, He added, "*and whosoever liveth again and believeth on Me shall never die*": or rather, die not "*in the Age*," (lit.) an idiom, I understand, for Messiah's Age. It may be freely rendered "Never" in this light, though not the common Greek word for "never" or "at any time." Read as translated generally, and interpreted in the usual careless manner, it makes contradiction and confusion in two distinct clauses, besides implying a clumsy tautology in His words, seeing "life" is a matter of necessity to believing, and so making Him say "He that *liveth* and believeth on Me, though he die, yet he shall live: and whosoever *liveth* and believeth on Me, shall never die"; which certainly is not good sense, besides being a contradiction of words; and moreover, not the Truth, if the latter clause is applied to this present Age, as it often foolishly is, to bolster up Traditional views about Death. Read with the context thus, its true meaning is perceived. "*Martha said unto Him, I know my brother shall rise again in the Resurrection in the last day* (*i.e.*, Messiah's Day) *Jesus said unto her, I am the Resurrection and the Life* ('Resurrection' is significantly placed before 'Life') (1) he that believeth on Me though he die (*Gk.* may die) yet he shall live again; and (2) *Whosoever liveth again and believeth on*

Me shall not die (lit.) *in the Age*," to which Martha had alluded in her words, "the last Day." Rendered thus, as both language and context require, Light is thrown upon this matter of an acceptance of the Lord Jesus Christ after "living again" in Resurrection, by those who heard not in this life; which perceived, would have long ago, either prevented error, or scattered many false old Theological views.

I have met with some who have owned the force of our Lord's words in their natural sense, and have accepted the inevitable conclusion to which they point, that those who not having heard, died without believing on Him, will, when living again, have the opportunity to do so, feeling it is in harmony with Rom. xv. 21, where *Paul* saith "*They shall see to whom no tidings of Him came*": words that comprehend a very wide extent, stretching their blessed light out to the pastdead, spoken beforehand of God to Abraham, (Gen. xxii. 18), "*In thy Seed shall all the nations of the Earth be blessed.*" But whilst thus settling the question of future probation or opportunity at Resurrection, it has appeared to them to affect for good the condition only of those who did not hear in their previous lifetime, and so could not accept it, but excludes those from any further opportunity who did hear and might have accepted. At first sight this appears a reasonable view from the standpoint of Reason, but a closer inspection of the subject leads one to see, also from that standpoint, how very unequal would be the condition of the two classes, because of the totally different conditions of hearing Now, and Then. In the one case having the glad tidings of God's Love environed with all the present life's dark and mysterious dealings and manifold hindrances of "the World, the Flesh, and the Devil," and, as regards "the flesh," under natural and humanly insurmountable disabilities: in the other case, hearing indeed with the actual proof in themselves of Redemption from Death through God's Love and Power and Wisdom in Resurrection, with the experi-

ence of good and evil in the past life, in some measure then understood; *an experience so necessary* to a complete and true probation, and which Adam lacked, and moreover in a condition answering somewhat to that represented in *the typical restoration* at Bethesda's Pool (for our Lord's miracles are parables) in the restored man, to whom He said:—"*Thou art made whole*" (the equivalent of being "saved," as the Greek gospels sometimes shew) "*sin no more*, (or no longer) *lest a worse thing befall thee.*"

I will not dwell now upon this difference of condition and environment in the Coming Age of Messiah, but rather, as it is of great importance, open up a truer view of the principle of "hearing" than commonly obtains; which involves also another question, viz., Who are those among a wholly condemned race "*in Adam*," *naturally* inimical to God's Will and Way, and by Nature *also deaf* to Spiritual Truth, who do hear, however, and believe in Christ Jesus our Lord, in this Dispensation or Age? Our Blessed Lord's words in John vi. 44, 45, throw a clear Light upon this subject of hearing. He said on that occasion to His hearers: "*No man can* (*Grk.* IS ABLE TO) *come to Me, except the Father which hath sent Me* DRAW HIM." . . . "*It is written in the Prophets*, '*They shall be all* TAUGHT OF GOD.' Every one who HATH HEARD AND LEARNED OF THE FATHER *cometh unto Me.*" It is evident then, to any unprejudiced mind that every one who does hear, in the way Christ means, comes to Him. The last clause gives great force to His oft repeated saying: "*He that* HATH EARS *to hear, let him hear.*"

This statement at once brings to the front my second line of thought, viz., "The Election of Grace," in which the matter will be dealt with, and the understanding of which, in some measure, is absolutely needful in the consideration of a Future Probation for the Non-Elect: and which is the subject of the next Chapter.

Chapter II.

THE SOVEREIGN "ELECTION BY GRACE" OF SOME OUT OF MAN'S CONDEMNED CONDITION TO BE "THE CHURCH, THE BODY OF THE CHRIST."

"*No man can come unto Me, except it be given unto him of the Father.*"—John vi. 65.

"*As many (of the Gentiles) as were ordained to Eternal Life believed.*"—Acts xiii. 48.

"*He hath chosen us in Christ before the foundation of the world . . . in Love: having fore-ordained us unto sonship.*—(Grk.)
—Eph. i. 4, 5, R.V.

THIS deeply important doctrine of Election has for centuries been lost sight of, generally speaking, or enshrouded with such dark and terrible views of God, that in late years it appears to have been almost totally abandoned by the Teachers of the Church, greatly, no doubt, from that cause, and from lack of understanding the subject: a subject which Paul ever pressed upon his converts as a grand fundamental truth in the formation of the Church as the Body of Christ; as a truth with which they were to be nourished as soon as they became Christians; and with which as "a babe in Christ" he himself was moved and strengthened in the words Ananias was commissioned to bear unto him from the Lord in his penitent and believing condition at Damascus. (1 Th. i. 4; 2 Tim. ii. 10; Col. iii. 12.) In its Calvinistic form it has been, through distortion of Scripture, linked with the fearful and God-dishonouring statement that: "By the decree of God for the

manifestation of His glory some persons are predestinated to everlasting life, and others fore-ordained to everlasting death": by which term is meant, most inconsistently, immortality in torments and sin. This unfortunate class, "God was pleased according to His own will and for the glory of His Sovereign Power over His creatures to pass by, and to ordain them to wrath for their sin to the praise of His glorious justice"!! (*Westminster Confession of Faith*, chapter iii.) Is it possible to-day that those who are obliged to accept that creed in taking office believe that statement, that awfully strange conception about GOD, Whose nature is LOVE, and out of which nature His attributes spring? It is no matter of wonder that men ran into another extreme, though fully as un-Godlike—if not more so in one sense—and brought out a theory which virtually amounts to this: that God has made salvation possible for all mankind, and is doing all that can be done under the circumstances to save the race, if either they would let Him, or if the Church would but do its duty faithfully. Such maintain, contrary to logical Calvinism pure and simple, the universality of the Ransom, and that all might be saved if they would but believe, but as faith cannot come without the Word (which is correct) they naturally think the salvation depends on the zeal of the Church. History presents a singular and awful spectacle from this Arminian stand point. Believers alike with Calvinism in the errors of natural immortality and everlasting misery, their view is, that through the selfishness and faithlessness of the Church, untold millions are now in everlasting torments who might have been in Heaven, could God only have had His way or His will done! So utterly loose is the manner in which Arminianism and Free-Will make God leave the Salvation of Mankind, redeemed by such a Sacrifice, though He declares "He sent His Son to be the Saviour of the World." Of the two errors the last is the worst. I

decidedly, as a Christian, prefer the strong God of Calvinism, whom I could hardly love, to the weak God of Arminianism whom I could never trust. I fear Paul would be much "ashamed" of either of these gospels. (Rom. i. 16.) So much for the respective merits of these systems.

Calvinism did its best to unravel the difficulties it created, whilst upholding the great fact, in many a treatise, of God's Sovereignty and Electing Grace; truths however that it did not know how to adjust with other Scriptures of different import, or "rightly divide," because, I suppose, Light had not been given on the subject, as it is now being granted to minds that have been made free from the ecclesiastical fetters of Creeds and Men.

The Word of God clearly maintains the doctrine of Election, not as one to be proclaimed to the World, but in the Church of God—as separated from the World. Whilst living in and of the World, the *outside* hearer sees the words:—"*Whosoever believeth on the Lord Jesus receiveth remission of sins*" and "*Whosoever cometh unto Me I will in no wise cast out.*" Believing it, and accepting it, he surrenders to Him, and, no longer outside, he enters the Church of God, and this sentence at once meets his eye,—"*Chosen in Christ before the foundation of the world, that we should be holy . . .*" (Acts x. 43; John vi. 37; Eph. i. 4.)

Both in type and plain words, in Israel under the Old Covenant, and in the Church the Body of Christ, is this Truth seen. So far as my present purpose is concerned the matter may be summed up in the great fact that God has a "Seed" of which each member is called an Elect one as was also the Head, "Mine Elect One in whom my soul delighteth"; and through which "Seed" (herein is Election) God told Abraham when He proclaimed the Gospel before-hand unto him, "all the Nations of the Earth (herein is Universalism) are to be blest." (Gen. xxii.) He

who understands "Election" with Paul, will also be as broad in "Universalism" as that great Apostle of the Nations.

Were I to go into some old junk-shop in one of the harbours of England, and take up several pieces of rope I should find (at least it was so in my early days if I remember aright) that Royal Navy rope was distinguished from the others by a red thread running through it; so that take up what part I would, a coil at either end, or a bight, or a piece cut off such rope, I should perceive after examination that distinguishing mark, the red thread. Now in like manner, so to speak, there is a red thread running through the Scripture, distinguishing it from all other sacred writings of nations, commencing at the very beginning of God's History of our fallen race, and His purposes towards it of ineffable, unalterable, and unsearchable Love, and expressed in God's Gospel to Adam. That red thread is the "WOMAN'S SEED." Take up the Scripture at one end, say where it commences at Genesis, and it is clearly seen at iii. 15, —"the Woman's Seed shall bruise the Serpent's Head." It is again prominent at xii. 18; so at xxii. 18. Here and there it is perceived in the history of Isaac, Jacob, and Ruth, David's life at 2 Sam. vii. 12, and particularly in 1 Chron. xvii. 16, 17, where it is brought to view as the "*Man that is from above*": "Thou hast regarded me in the arrangement of the Man that is to be from above." (This rendering of BISHOP HORSLEY is certainly more in keeping with the Hebrew original than the common version, giving also the correct idea in David's mind as a Prophet.) And thus the red thread of "the Woman's Seed" runs on through the Psalms and Prophets, as Christ affirms (Luke xxiv.), till one stands over the Cradle at Bethlehem; and in History, Prophecy, and Epistle it reaches through and is seen at the very end of Scripture as at the beginning, in Rev. xxii. 20, 21, in the Lord Jesus, the Glorious Head thereof: and

if John's Gospel be the last written of all the N.T. writings, the last line of His history gives us the last recorded saying from His lips, stating that He is coming back again. Blessed be His Name, and that glorious Hope! At present our Lord is "*the Saviour of the Body . . . which is the Church*," and as such the "Saviour specially of believing ones" (Eph. v. and 1 Tim. iv.), and PAUL every now and then brings to view the red thread, the "Woman's Seed," like unto its Head, "*Elect before the foundation of the world*"; while also like JOHN, he sees him as "*the Saviour of all men*," Whom "*God sent to be the Saviour of the world.*" (1 Tim. iv. 10; 1 John iv. 14.)

God has so pleased to set forth Truth by creating the Natural to correspond with and to illustrate the Spiritual, "for the invisible things of Him are clearly seen from a creation of a world" (Rom. i. 20), that we learn among other things (1 Cor. xii) that "the Head" cannot work out its purposes without the "Body," from the natural law that a head cannot work apart from a body, and *vice versa*. So, with reverence be it said, this great work of accomplishing *the Salvation of the world*, though virtually secured in the Person and work of Christ in Death and Resurrection, for He Himself says (John xvii. 4) He has done it, will not be, and, I humbly add, cannot be wrought out until the Body is fitted and ready for the Head's work when raised from the dead and changed into His likeness, at His coming, and the two are then "perfected into One." (John xvii. 20, 23, R.V.) This world-wide knowledge and world-wide belief of which Christ here speaks cannot be till thus Head and Body are one and manifested to the world as such. Thus the Election to this highest of all honours, and most glorious of all glories, this unique state of place and work (see John xiv. 12), though it be entirely of Sovereign Grace, ends clearly in the good of the whole—a natural law—in that "all the families of the Earth shall be blessed" through this

"Seed." For what else, even on mere rational grounds, or natural law, could an Election, *i.e.* a selection from out of the many, be, and under such circumstances, but for the good of the many?

From this point of view also it is clear that Election at present excludes the mass, shuts out the many, so that "the few find the Way of Life" now. (Matt. vii. 14.) Election of necessity does this, it can do nothing less; whilst its purpose in view is vast and beneficial.

That this is a dispensation of Election, the "Acts" and the "Epistles" most decidedly teach, if they are to be our *Criteria* by which to judge the periods of Apostolic preaching, up to the present time, for both alike are what Paul calls "*this present evil age.*" (Gal. i.) We have not the slightest warrant to think we live under a different dispensation to that in which he lived, save that the Spirit no longer manifests Himself as He once did with His powers or gifts. Where then can one find place for any probation on the part of the non-elect, of the mass not chosen, and therefore not called out (Rom. viii. 29, 30), and they moreover being, whilst practically out of Christ, under condemnation in Adam? It has been well remarked by some writer — I forget his name — that "A saved world can never be included within the limits of an Elect Church." That is true, even as a gallon of water could never be held in a pint measure: but I may add to his words a truth that he I think did not know:—It is no less true that it is included however in the object of an Elect Church, by the statement of glad tidings that God proclaimed to Abraham.

It appears to me that our Lord's words hold good to-day, that "*no one can come unto Me* (Grk. is able, or has power) *except it were given him of the Father*": or as He said before, "except the Father draw Him": and He adds, "*Every one that hath heard* from the Father, and hath learned, cometh unto Me."

(John vi. 65, 44, 45.) Does not this meet the case of those alluded to previously, who are willing to allow that the heathen or those who do not hear may be favoured with an opportunity hereafter, but not those *who hear and believe not?* Our Lord saith expressly *those who do hear* and are taught of the Father *do believe*, do come to Him. Is the mere outward hearing of the ear that to which He refers? the natural ear is deaf, the natural eye is blind, they are both closed to God's Truth: the natural man is born as deaf and blind to Spiritual things as any such afflicted ones healed by the Lord were once to natural things. (See 1 Cor ii. 14.)

Everyone who comes unto Christ must first be drawn and taught of the Father. I know that some try to extricate themselves from the difficulties and contradictions of their creeds, but in vain, by maintaining that the Spirit now strives with all and draws all; though History, Reason, and Scripture falsify such a theory, and moreover it becomes an absurdity, for what possible end can He have in view in drawing or calling those whom He hath not chosen to be members of Christ's Body? It is written: "*Whom He did foreknow He also did predestinate to be* CONFORMED (*i.e.*, a counterpart) *to the image of His Son, that He might be the First-born among many brethren: and whom He did predestinate* THEM HE ALSO CALLED: *and whom He called them He also justified: and whom He justified them He also glorified.*" (Rom. viii. 29, 30.) No words can present the Truth to the humble Christian more explicitly, however Traditional sentiment and natural antipathy and prejudice may endeavour to explain it away. Election of God precedes such a calling, whether among Jew or Gentile, as the texts at the head of this chapter prove.

"As they are not all Israel which are of Israel, nor because they are Abraham's seed *are they all children, but* '*In Isaac shall thy seed be called;*'" so now it

is equally true in the professing Church, not all are the Elect Seed, though bearing His Name, and outwardly baptized; though Creed or Catechism says to the contrary: for that "Seed" as *John* tells us "*were begotten not of blood, nor of the will of the flesh, nor of the will of Man but of* GOD," and that, as elsewhere *Peter* observes, "*of incorruptible seed, through the Word of God*," and not by any outward ceremonial of water, but by the Spirit of God. (John i. 13; iii. 6; 1 Peter i. 23, R.V.) God did not, and would not, choose Ishmael, let Abraham plead as he may (Gen. xvii. 18-22); Isaac the younger Seed,--as it is always seen throughout, in God's choice of Typical men,—is the one chosen of Him as the Messianic Seed; and so with Esau and Jacob, other two Typical men. So now God alone makes His own choice of Members of the Christ's Body, let the corrupt Church do as it likes about getting anybody and everybody in on outward profession; and by all kinds of mechanical devices especially to gain the young, and then keep them interested in the Church by worldly ways and means.

Again let me say it, for it is of deep importance: God alone chooses the Members of His Church, and this great Truth must be upheld boldly once more, if the corruption running through all the Church is to be stayed, and any of its one-time purity is to be regained. I fear, however, the Elect will have to leave it eventually.

Again I ask the question:—Is the outward hearing of the ear the equivalent of having "heard and being taught of God"? What made the difference between *Ananias or Caiaphas*, High Priests, and the unlettered fisherman *Peter?* "*Flesh and blood revealed it not to thee*, but my Father which is in the heavens," said the Christ to him, when he had owned Him as such; "*Blessed art thou Simon!*" What made the difference between Lydia and others who heard Paul at Philippi? It is said: "*The Lord opened her heart*

to attend to the things spoken." Wherein lay the distinction between Saul of Tarsus and other Jews who hated "The Way," and continued doing so to the end? "*He is a chosen vessel unto Me*," said the Blessed One to the astonished Ananias at Damascus. "God *separated me from my mother's womb, and called me through His grace*, (His favour) to reveal His Son in me," wrote Paul afterwards to the Galatians. It was the first Truth he pressed home to believers in the first Epistle, considered to be so, that he wrote to the Churches, *viz.*, that in Thessalonica, saying: You *know* "*brethren beloved of God, your election*"—He opens it out to the Christians at Ephesus: "*Chosen in Christ before the foundation of the world.*" Paul was told by the Lord to stay at Corinth, which He was about to leave as if his work of "calling out" were done for a while: "Hold not thy peace" said He, "I *have much people* in this city." Significant words! . . . (Acts xviii.) "Forbidden to go by the Holy Spirit," at one time, "into Asia and Bithynia,"—Why?—Were there none there needing such a Salvation?—a vision tells them to go over into Macedonia, and we know with what blessed results. (Acts xvi.) He told Timothy (2 Tim. ii. 10) "I suffer all things for the *elect's sake* that they also may obtain the Salvation which is in Christ Jesus with *eternal glory:*" the Special Salvation of which he wrote him before, as something different from "the Common Salvation" from death coming to all "in due time." (1 Tim. ii. 4-6; iv. 10.) Witness enough! though more can readily be found to the truth of "Election by Grace." But who teaches it to *Christians* now-a-days? especially to babes in Christ, as did Paul.

A Professor of a Theological College in the United States, (whom I have the honour and pleasure of knowing) on one occasion, said, as illustrative of Christ in the Scriptures; "I took home a present once for my two little girls. It was a dissected Map.

They worked at it patiently, but at last came and said, 'We can't put it together right.' I looked at it: and it was a jumble indeed. Suddenly, while studying some of the pieces afresh, the older girl noticed on the other side of the piece part of a man's hand. Turning over another piece or two she perceived an eye, and presently a bit of a foot; and she called out to her sister: 'Come back, there's a man drawn on the other side, let's put the man together.' I need hardly say that the Map was after a while completed: they had found the secret in the 'man.'" So the "Woman's Seed," "Holy, Beloved, Elect of God," the Lord Jesus, Himself the Head, His Members the Body, thus composing "the Perfect Man," when put together as *John* shews in chap. xvii. 21-23, is the Secret of rightly arranging the Dark Past, the mysterious Present, and the Grand Future of the Dispensations of God. Put THE MAN behind it all, Head and Members, together, and the secret is seen, and God's Map of the World's Past and Future understood.

"I sit in the Swing of Thought,
And leisurely to and fro,
I swing to the Future, and down to the Now,
And back to the Long-ago.

"The Sunbeams gleaming bright
On the Future their glories throw;
And the Present is chequered with shadow and gold;
But dark is the Long-ago.

"But the good God rules it all,
The Shade and the Sunlight's glow,
And we'll find that no Darkness enshroudeth our lives
When our Future is Long-ago!"

Ignorance upon this subject as well as that of

Condemnation in Adam has confused and darkened Christian minds about this matter of Probation, as in other things also. The Church for long centuries has fancied and taught that no blessing was to be found outside her pale, only curse and everlasting misery to all alike. Given a clear grasp of the truth of Election by the Church, with a corresponding grasp by this Truth in turn upon the Church, and it would not only be wonderfully enlightened, but would become more truly separate from the World in every way, and present before it a very different aspect, when the world's power and idols of gold and silver had ceased to hold sway with all their evil influences within its Assemblies. True, it would be very small, only "the few" still as Christ foretold, but more like the original in its purity and unselfhood. Far less remarkable in quantity: but far more in quality.

If persons have not been chosen out of "the lump" as the "first fruits," as Elect of God to constitute this "Seed of Abraham, the Woman's Seed," it is self-evident that such still remain among some of "all the families of the Earth"; and blessing in some wise awaits them, although it will come mainly through tears and wailings in the judgment of discipline or chastisement through the needful "stripes," if one is to take the World's general manner of life as a criterion by which to form an opinion of Resurrection dealings; for Resurrection is *per se* a blessing, being necessarily a Restoration of a forfeited life, and so a remission of sin's penalty.

PAUL bids us remember when particularly addressing us, Gentile believers, (Rom. xi.) that we should "not be wise in our own conceits," *i.e.*, opinions about God's casting off Jews, and calling in Gentiles; because one was broken off that the other might be grafted in; for that He had among the former "*an election of Grace*," and that the rest were blinded or hardened, *i.e.*, remained in that natural

condition, I conclude: a truth equally applicable unto the latter which have a like "gathering out from them" during "their times." (Acts xv. 14.) But that being accomplished, he saith concerning the rest, both Jew and Gentile,—the *Non-Elect*,—"*God hath shut them all up together in unbelief* (or disobedience R.V.) that He might . . ." pass them by unto the praise of His glorious Justice to damnation? Nay! but "*that He might have mercy upon* ALL"! Grace to the "few": but Mercy to "all"! What a different view to that in which either Calvinism or Arminianism has trained man, who seems everywhere to be naturally vindictive in the matter of punishment.

It is self evident too, that if God visits Gentiles for the same gracious purpose of calling out a special people for His Name, as He did in the case of the Jew, the mass of mankind does not and cannot participate in such select and wonderful privilege and honour any more than Esau could participate in the honour of being of the Messianic Seed, when God had chosen Jacob for that honour. It is significant to note He always chooses the younger in the type of the Spiritual, as in the case of Shem (as chronology shows), of Isaac, of David, of Solomon, and so on; the younger representing the Spiritual, the older the Natural man, according to 1 Cor. xv. 46. Nevertheless Esau is blessed as well as Elect Jacob "*concerning things to come.*" Heb. xi. 20. If the objection which confronted Paul among his own nation is still brought up—and it often is—against the grace of Election and the Sovereignty exercised therein, it can only be met in the way and words the Apostle used. Is it considered unrighteous on the part of God to show favour? Let it not be so thought, *for He saith:* "*I will have Mercy on whom* I WILL *(or would, opt. m.) have Mercy.*" *It is not of him that willeth* (Rebecca and Jacob may will and plan); *nor of him that*

runneth (Esau may run for the venison); BUT OF GOD *Who sheweth Mercy.*" Before they were born—goodness or badness, faith or unbelief had nothing to do with the choice:—the one sole characteristic feature is "THAT THE PURPOSE OF GOD ACCORDING TO ELECTION MIGHT STAND"; . . . "*Jacob I have loved, but Esau have I hated.*"

Does, "Why did he make, or arrange for me thus?" come forth from an objector's mouth: Paul meets it, and who can say him "Nay" in Law or Reason on Creation-grounds and Lordship therein? "Hath not the Potter a right over the Clay from the same lump to make one part a vessel unto honour, and another unto less honour"? for such is the Hebrew idiomatic meaning of "dishonour," as a relative term, not an absolute one; even as "hate" is so used by the Lord, saying: "If any man hate not his father, he cannot be My disciple; *i.e.* "if he love not his father less than Me," which relative meaning was what God meant when He said "Jacob I have loved" *i.e.* specially, or fully, "but Esau I have hated," *i.e.* loved less.

Has He no right to make Esau out of the same lump wherewith He maketh Jacob? the latter to the greater honour and blessing, even Lordship; the former to less, and to servantship. (See the difference in their blessing and position, which are Typical, in Gen. xxvii. 28, 29, and 39, 40.) May He not also love one more than another? Is God a Being impassive with nothing analogous to the human sympathies, loves, companionships and blessed feelings He gave when He made Man in His own likeness? All the sweetest and best feelings of human nature that ever beat in human heart are but drops of the infinite Ocean of the same in God! Was there no greater or lesser Love in Christ Jesus, God's very substance in Image? And to be loved of Him with a lesser Love than another may receive, is to be loved of Eternal Love far above all the Love

of mortal or immortal creature. And can He not be trusted who loved Elect and Non-elect with unsurpassed and fathomless and changeless Love, and died for them all?

I have in concluding passed somewhat from my original purpose in dealing with "Election" as a necessary factor in understanding and proving Future Probation, because of the darkness and error so long existing about it, and because I would also help Christians to do their duty as God's instruments to carry out His designs. "*Sow thy seed*" of Truth, whether in Heathen mind or mind trained up in historic belief in Christianity, or in minds essentially dear to thee as thine own flesh and blood: "*for thou knowest not which shall prosper, either this or that.*" Moreover, unlike Abraham, thou knowest not which are Ishmaels and which are Isaacs, but know this, for it is as true for thee as for Abraham of old—thou must leave the Ishmaels and Isaacs of thy heart trustfully in the loving Hand of One Who absolutely makes His own choice in His own Sovereign Wise Will of the Elect Members of the Body of His Elect Son, the Church; but tells thee also, as He did Abraham: "*As for* thine *Ishmael, I have blessed him.*" God's Rachels to-day have their Esaus who trouble them, yet whom they care for and love, though they be indifferent to spiritual things and blessings,—"men of the field";—but actively enlightened Faith while doing its part, hears the Voice that bade a blessing come on both the sons "concerning things to come" and rests in the Hope it inspires. Those two men, Jacob and Esau, are the two Typical men in Scripture whose Seed runs through Jewish History therein, and set forth to-day also the two classes of the race,—the Elect, "the Woman's Seed"; and the Non-Elect, who are led by the flesh, rather than the Spirit (Rom. viii. 5, 14). Present thy loved ones absolutely to thy God, even their Redeemer, O believer! and trust Him with them, for He loves

them far better than thou dost, and rest thine heart there.

> Christ is the Love of God! Love which o'erfloweth,
> Pure, inexhaustible, "Sent" from Above!
> For the great Heart of God, Calvary sheweth,
> Knows no poor sinner whom He doth not love.

This doctrine of Election, when seen aright as in the Scriptures, gives, we perceive, no countenance whatever to the awful horrors of Calvinistic reprobation, so sternly maintained by such Christians at one time, men honest enough to teach what they believed, as "The Confession of Faith" required; nor on the other hand in the slightest degree does it have anything to say on behalf of the wretched weakness of Arminian Theology: but it does shed blessed Sunshine over "the tears, and the stripes, many or few" attending the lot of the "unjust" in Resurrection; and with *Paul's* vision we can thus be glad, as the Rainbow shines out in the words he spake to Felix about "the judgment to come," a sure judgment, but clearly in his mind mingled with Mercy: "*I have a* HOPE *toward God there shall be a resurrection . . . of the unjust.*"

At this stage however of the Argument, another point naturally presents itself to the mind,—*the question of the Ransom effected by Christ*,—concerning which many of Calvinistic tendencies entertain the view, on account of the difficulties they encounter from their theological tenets, that it is not universal either in intent or application. It is a most important point to meet, for all the forces of Error on the one hand, and Truth on the other are gradually closing around the Cradle, the Cross, and the Tomb of our Lord Jesus for their final conflict, not far distant now in Time. But I reserve this subject for another chapter.

Chapter III.

THE UNIVERSAL RANSOM OF MANKIND EFFECTED BY THE LORD JESUS CHRIST.

"*God our Saviour willeth to have all men saved and come to a knowledge of the Truth.*"—1 Tim. ii. 4.

"*Christ Jesus gave Himself a Ransom for all, to be testified in its own times.*"—1 Tim. ii. 6.

FEELING the force of certain expressions in the Scriptures to the effect that Christ's Ransom is universal in its purpose, and seeing that if "all" be acknowledged in the sense of "universal," the position taken by those who now perceive that Redemption is only fully accomplished by Resurrection must be conceded, some Theologians are driven to take the old stand, in order to maintain their narrowed views, that the word is not to be taken in its sense of world-wide universality, but rather as referring to the Elect or all believers only. In disputing the subject more than one thoughtful person has said to me: "If you can prove to my mind the universality of the Ransom, I cannot help coming to your conclusions of the universality of its effect."

Into the old defensive theories of the "sufficiency and efficiency" of atonement or ransom; of "effectual, special, or common calls," as Calvinistic BUNYAN makes *Interpreter tell Christiana* is the case, the latter of which mean nothing at all, unless mockery;—into these subjects I need not enter; they may be passed over as Theological subterfuges, and as unworthy of attention; for such a dishonouring view of

the God of Truth, however unintentional it be, no thoughtful student could now maintain with any true perception of God's character, or respect for himself as a lover of Truth.

Some of the passages in Scripture bearing upon the subject, though well known, I will mention :—"*He is a propitiation*[1] *for our sins, and not for our sins only, but also for the whole world*" (1 John ii. 2). Were it simply "the world" there might be some opening for the view that the expression does not necessarily mean all individuals ; as *e.g.* Cæsar's decree that "all the *world* should be enrolled" (Luke ii. 1). I need not tell the Greek reader that the two words are not at all identical, and that the latter word is used by *Luke*, (οικουμενη *oikoumenē*) himself probably a Roman citizen, in its usual restricted sense as designating the habitable world under Roman power, in contrast with the "Barbarian." It was Cæsar's "whole world," however, and so included all his subjects. But *John* frustrated such a limited view of the "world" by drawing completely aside the curtain and revealing Christ's work in its fullest sense, as encompassing not only believers but also the κοσμος (*kosmos*) the sum total of the material universe in its order, and emphasizing it with the additional word (ολος) "whole."

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[1] By the way I would say that "propitiation" does not mean expiation or something to appease God, as often supposed ; being, to use a lexical meaning "that which propitiates, specially God to man, or makes atonement" : meaning by atonement, expiation. This is an utterly erroneous conception of the Truth, and perpetuated by Creeds ; *e.g.*, *Art. 2, Ch. of Eng.*, for God never needed to be conciliated, or atoned, *i.e.*, reconciled to man : it was the very opposite (2 Cor. v. 18-20). The Greek word corresponds to the thought involved in the "Mercy Seat" ; the English Word is from "*pro*" and "*peto*" to seek unto, or fly forward to. Atonement is the old English for reconciliation, or making at one again ; at-one-ment. See Ac. vii. 26, "set them at one again," *i.e.*, reconcile them. Atonement (Lexicons notwithstanding) does not properly mean "expiation," but improperly it is so used by loose thinkers.

That whole world is God's, as the other habited world was Cæsar's, and all mankind "are His offspring," said *Paul*, under whatever condition of the world they are found. It is evident that the Spirit of God intended the words to be indisputable by using the word "whole": but Man of to-day is not always as sensible with his reason as those subtle thinkers and reasoners the Sadducees and others were when silenced by our Lord's forceful language. They said nothing more, and attempted not to defend what they felt to be a lame cause which they had tried to maintain.

Another striking expression is: "*By the grace of God Jesus tasted death for every man.*" Heb. ii. 9. To this it is replied, that the "all" refers to the "many sons" in the succeeding context. The parallel, however, is not there but in the previous context, where "man" is used in its general sense, *i.e.*, "What are men that Thou art mindful of them," and then the writer announces the wondrous work of God's Love for them, in that "Jesus tasted death for every man," (*Grk.* for all) though unworthy of being so minded of by God. The "many sons," it is true, are the ones to be brought to glory, and for whom, as Elect ones, *Paul* said he was willing "to suffer all things that they might obtain the Salvation in Christ Jesus with eternal glory" (2 Tim. ii. 10); a glory which pertains to the "many sons," the Elect, peculiarly; but the Salvation which is from death to life again, brought about by the "*tasting* of death" on Christ's part, belongs to all mankind.

Two other passages can be considered together; one reads: "*As through one trespass (*JUDGMENT CAME*) unto* ALL MEN *to condemnation; even so through one act of righteousness* (the free gift came) *unto* ALL MEN *to justification of life*" (Rom. v. 18, R,V.); or as ROTHERHAM in his "Critically emphasized Translation" more clearly puts it: "Hence then, as through one fault (the decree was) unto all men unto condemnation, thus also, through one establishment of

righteousness, (the decree is) unto all men unto a righteous acquittal to life." The other is: "*As in Adam* ALL DIE, *even so in the Christ shall* ALL BE MADE ALIVE *i.e. again*" (1 Cor. xv. 22, R.V.).

In both of these statements *Paul* draws an emphatic parallel: but which would not be a true one if drawn with unequal limitations, or one line extended far in advance of the other. The two "alls" are drawn absolutely parallel, though in contrast as to their character. The first one concerns the condemnation of death that has fallen on all the race "in Adam." Upon that point there is no objection raised by enlightened students; all acknowledge no exception is here made. Its parallel therefore requires, and so consequently states, that it extends as far in its redemptive feature of deliverance back to life as the condemnation to death reaches. It does not qualify it by demanding faith, or implying, or inferring that only believers in Christ participate in this work, on God's part, of a restoration to life based on the same impartial principle as the Fall, viz., the solidarity of the human race in One Man: on the contrary, the principle advanced is evident, maintaining that "God's ways are equal" (Ezek. xviii.), in that He,—in the presence of the known and admitted fact that Death exists, and that moreover it "passed through upon all men," even unto innocent babes, by the sin of one Man without their actual participation in the very deed,—He, I say, has manifested the equable nature of His administration by arranging that through another, the Second Man, restoration from that condition of Death has been equally provided. The Ransom was made or given by our Saviour irrespective of Man's wishes or opinions about it when so made. It was as unconditional as a Ransom, as its result of a Resurrection will be; the only condition about it was, "GOD SO LOVED THE WORLD" that He gave as its Ransom, His Son. Eternal life, or Immortality, has its conditions most undoubtedly; but that is another

subject, not now under discussion. It did not require any unbelief on the part of his descendants to incur the judgment consequent on Adam's disobedience. Abel, by his natural link with him, though animated by Faith, incurred death equally with his murderer, Cain; and it needs no faith on Man's part in order that he may be *restored to life*, any more than the widow of Nain's son needed faith to be brought back from the dead. What the condition of unregenerate man after he is restored to life may be is quite a different matter. But judgment for Man's doings, good or evil, has no place in the Apostle's argument in this part of his Epistle. Nor does he say that God justifies them righteously back to eternal life or incorruptibility or immortality as in the believer's case, for that would equally destroy the simple yet complete parallel he draws of death and restoration to life again which does not require the line of loss by death to go further than the death of natural life brought about "through the one trespass upon ALL," but does require both in figure and fact that the recovery or line to life again brought about by the one act or establishment of righteousness shall go AS FAR.

The like parallel is seen in the other passage above-quoted: "*As in Adam all die even so in the Christ shall all be made alive again*"; as a parallel of correspondence is seen in the relative passage: "As by a Man came death, by a Man also came the resurrection of the dead," with the additional information that "each man would be made alive again in his *own order*, or rank." I might leave this additional proof-text here were it not that a limit has been laid on it by many writers to escape the logical inference of Ransom being universal. The limit laid down rests on the assumption that it is found in the expression "*in Christ*"; and at first sight, apart from other correlative passages, the point appears to be of force to the English reader. To put the matter concisely I would reply that the union of believers with Christ,

or of being "*in Christ*" is not the point in the argument here which is presenting the contrast between the two Men, the First and the Second Adam; and this is clear, not merely from the enormous inequality that such view makes in one line of the parallel and completely destroying it as such, but particularly from the manner of the Greek original. Whenever that peculiar union is spoken of the Greek article is never used. Those who wish to see this can do so by consulting the passages in the footnote which note this union, and which do not contain the article in the Greek. The passages which read "*in the Christ*" are also in the footnote[2] and set Him forth from the *objective* point of view, *i.e.*, as the object toward which the mind looks, that to which attention is drawn, as the One to be glorified, having all things in Heaven and Earth gathered or headed up again in Himself, and as being the Source of life and blessing, as the contexts show. The former passages are *subjective*, *i.e.*, refer to His Power or Life to which such are become subject. I may say in passing, the same lessons are seen with relation to the Spirit's work by the absence or presence of the Greek article: *e.g.*, John xiv. 17-26; xv. 26; xvi. 13, where He is presented in the *objective* view, and so the article is used: but in John xx. 22 where the Lord imparts the Spirit to them, and so the view becomes *subjective*, *i.e.*, one of personal experience of His Power and Life, then the article is not used. This is the case in many passages: *e.g.*, Eph. v. 18; Gal. v. 16-25; Rom. viii. 9, etc., etc.

No believer in the plenary Inspiration of Scripture can regard this marked difference as being without meaning. The Spirit of God chooses His words, and uses not language in the careless way so often seen in Translations, as for instance on this very point in

[2] "In Christ": Rom. xii. 5; xvi. 7; 1 Cor. iii. 1; xv. 18; 2 Cor. v. 17; xii. 2; Gal. i. 22; Eph. i. 3; Col. i. 2; 1 Thes. iv. 16; 1 Peter v. 14; Phil. i. 23. "In the Christ": 1 Cor. xv. 22; Eph. i. 10, 12, 20.

R.V. in LUKE and ACTS, when in a marginal note at the commencement, after using in the Text the uncouth expression, "the Holy Ghost," (omit "holy," and its uncouthness or impropriety is very evident) they say: "or *Holy Spirit*, and so on throughout this Book": whereas in several passages that I have collated the article is used; and where it is not there is the same clear distinction that has been traced above. A loose way and errant on their part of informing the reader there is a distinction between the translation and the original in the matter of the Article.[3]

This passage under consideration therefore gives no support whatever to the idea of a limited Ransom or Resurrection, seen from its grammatical construction, but, on the contrary, presents, like the rest in their harmonious unity, an unwavering opposition.

I will take one more passage from 1 Tim. ii. 4-6: "*God our Saviour wills all men to be saved and come to the full knowledge* (Grk.) *of the Truth . . . for Christ Jesus gave Himself a Ransom for all, to be testified in due time*": *or* "*its own times*," R.V. This is a most comprehensive word, and has been made to serve in many a stout argument: but only within the last few years does this expression, "*in due time, or its own times*," appear to have been noticed in the controversy; but now it is seen to be one of those neglected Key-texts[4] which open up dark or difficult parts of Scripture connected with God's purposes. Here too we see, as *Paul* puts it, the mass of mankind has to be "saved"

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[3] No one who believes that the Spirit of God indited the N. T. can suppose the admission or omission of the Article in this case is not advisedly done by Him. It is another mark of plenary inspiration in protecting Truth from Error. I am also surprised that in many grammatical criticisms on the Greek article and its usage, no writer appears to have noticed it in this particular aspect.

[4] Another most important Key-text is in Heb. ii. 8, "*But now we see not yet*," as the context shews. *Paul* says: "God calls things that are not, as though they were"; so sure are His purposes, so absolutely complete His work. Those five words open out the Truth

first, saved out of Death, then come to "the full knowledge of the Truth." It is well to remember also that while graciously using human means to carry out His Will, God depends not on these but on the One Man Who has never failed nor ever can fail Him, Christ Jesus the Lord.

Universal Ransom, universal Testimony to, and universal Knowledge of it "in due time," based upon God's Will of Love form a threefold cord which cannot be broken by opposing forces: "*My counsel shall stand, and I will do all my pleasure*" (Isa. xlvi. 10). Let the universality of the Ransom be admitted,—and that it cannot be denied reasonably I have already proved,—the other subjects inseparably linked with it must be admitted also; in other words: *If the Ransom be universal, must not its intended effects be universal likewise?* I answer, Yes; the nature of the case necessitates it, proving thereby the equity of His judgments. Our Lord in ransoming Adam ransoms all "in his loins," even as all "in his loins" came under the sway of the Evil One through his Fall. The solidarity of the human race has been forgotten in the discussion of this point. All fall by one, the First Man; all are recovered by one, the Second Man; and thus the World's Jubilee,—or as the LXX translates it in its Type in Lev. xxv. (αφεσις) Remission, or Deliverance,—is secured, and Man recovers his lost inheritance of life. I am here speaking of Man as a whole, apart from the Elect Church.

To maintain the view of judgment of *all* to death by One Man, and yet to deny an equal restoration for *all* by One Man, when it is so plainly declared as the

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in their context, that "all things have been put under His feet": or again that "Death is abolished": "Sin is put away," the sin of the world: Sin and Enmity have been slain in Christ, the Sin-Bearer" (Eph. ii. 16; 2Tim. i. 10; Heb. ix. 26) and so on, as *Paul* informs us. "*But we see not yet*" that this has really been so, yet Faith believes it has been done in the World's Representative Person, the Lord Jesus Christ.

equivalent, is not only inconsistent both with Scripture and Reason, but decidedly makes GOD'S ways "*unequal;*" the very thing in the matter of judgment He appeals unto Reason to decide are not so. (Eze. xviii. 25; xxxiii. 20.) And, moreover, when rightly understood, the Prophet EZEKIEL is referring to the matter of a future renewed life and another death than the first, because not only is it a Prophecy, but because of the fact that the obedient man died as well as the disobedient in the Prophet's day.

The Word of Prophecy declares: "*All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy Name*" . . . "*Unto Thee shall all flesh come . . . All the ends of the Earth, . . . all flesh, shall see the Salvation of God.*" Psa. lxxxvi. 9; lxv. 2; Isa. lii. 10; Luke iii. 6. While accepting these statements many limit them to Millennial or future nations alone, and deny that they refer to any who lived in the past ages, again making God's ways most unequal, and not perceiving that Prophetic announcements of blessing in the future cover the dead far more than the living, from the fact that Man's present condition of death shuts him out from the true or real blessing and requires a Renewal or Resurrection to obtain it.

I have met with some who seeing force in the argument, but unwilling through the greater force of Tradition to admit it fully, make the case of Idiots and Babes an exception to the doom of the "lost" as they term them; though the latter class appears a rather doubtful one to the mind of the "*Confession of Faith*" and a certain Rubric in the "Book of Common Prayer." But allow such a view to its fullest extent, and it again makes GOD'S ways "unequal," besides being a very questionable honour for a *Saviour of the World* that such should be the class whence His triumphs in the case of the myriads of the past dead are to be drawn. Or again if their Traditions of "Everlasting torment and sin" were true, how much

better for the masses either to die as Babes, or to be born sheer Idiots, than to be brought into the world either too sensible, or allowed in Providence to live too long for their eternal welfare! His ways are equal.

Need I dwell longer on the clear Truth of Scripture, that as far as the Fall so far is the Recovery from it: as far as the Death through sin so far is the Recovery unto life again: as far as the Captivity extended so far does the Ransom cover it. If we would find inequality at all we find it invariably, as we might expect, on the side of Grace and Mercy: as *e.g.*, "*Not as the Trespass so* ALSO *the Free-gift. For if by the* TRESPASS *of the one, the Many died* MUCH MORE *did the . . .* GIFT *by the Grace of One* ABOUND *unto the Many . . . The judgment was of* ONE *unto condemnation, but the Free-gift was of many* TRESPASSES *unto justification*" (Rom. v.). God's "MUCH MORE'S" are the only inequalities, but they are unsearchably blessed ones!

In closing this part of my subject a thought needs a few lines of notice, viz., the Periods, or "*due times of testimony*," spoken of by *Paul* as above quoted. The plural is significant. It indicates that the present Period is not the only period, but only one of a series, and is, as elsewhere noted in Scripture, an Elective one, and not one of the Universality he has in view. That point has, however, already been proved. That God has "a time for all things" is clear, from Scripture and History, and when the "fulness of time" came the Saviour of the World was born (Gal. iv. 4), with the announcement that the fact was "glad tidings of great joy to all (lit. the) people." If the "witness" were confined to this age it would prove an utter failure in the light of God's Will as stated in 1 Tim. ii. 4. That, however, is an impossibility, as it would make His words to be falsified. That the "testimony" in this, or any Period has not been and is not by vast odds universal, History and this "present evil age" clearly manifest. To bring a striking instance forward. Our Lord declares that had Tyre and Sidon or

Sodom seen His mighty works "they would have repented," and Sodom "had remained" unto His own time (Matt. xi. 20-24). Leaving out at present the intimation He likewise gave of a discrimination of judgment at variance altogether with the popular Theology of the Creeds, the thought naturally arises: Why were Tyre and Sidon excluded from such scenes or tidings? And will Sodom never hear the good news? Particularly when He expressed so favourable a view of their character to receive Truth, and even went Himself to the very borders of Tyre? (Matt. xv. 21) "*In due time*" becomes the key to unlock the secret. Grace or favour does not and cannot come to *all* alike, "otherwise grace were no more grace," but Mercy does, so *Paul* states in Rom. xi. 32.

A reference to the prophecy in Ezek. xvi. 35-63, reveals in the coming "Times of Restitution,"—God's very Jubilee,—SODOM restored to life, under new environments, and esteemed as far less guilty by Yahvah, the King, than restored, and ashamed, and humbled Jerusalem, who remembers and loathes herself as her wondrously loving Lord or Husband forgives her, the once vile "harlot"! By all parity of Reason, and by rightly divided Scripture, the same "knowledge" and the like full and marvellous forgiveness when "*the stripes few or many*" and the tears are over, will be extended to the less guilty mingled Samaria and the Gentile Sodom that was so freely given to the doubly-dyed sinful Jerusalem. The whole chapter, a most remarkable one, must be read through, as the context of the gloriously precious scene, to understand His words to Jerusalem: "I HAVE FORGIVEN THEE ALL THAT THOU HAST DONE" (R.V.).

I have heard men of scholastic attainments utter profound nonsense about "sarcasm, irony, etc."!! in the words of Yahvah in this picture of Prophecy, in their vain endeavour to avoid its legitimate conclusions, and so hold on to their Traditions and Creeds. I have others in view who said "the Cities are to be restored,

but not the sinning people who lived and died in them"! Will stones and mortars see their sinfulness and shut their mouths? One maintained,—to my utter surprise, for he was of no mean calibre as an interpreter, but the contrary,—that "Sodom" was only another name for "Jerusalem,"—misusing Isa. i. 10, where it is so allowed,—and therefore there was no ground for a hope of salvation for the former; utterly blind to the absurdity, arising from ignoring the context, of making the same actual city her own sister city, and more guilty and less guilty than itself, her sister!! The Prophet speaks distinctly of two different cities and describes them in their different geographical positions. So hard pressed are some, though they know it not, by the force of Traditional views and prejudices. All such statements are so thoroughly illogical and untenable in view of the several characters described therein, that they are not worth any long reply in detail.

When it is said, as previously quoted, by the Spirit of Prophecy, that "*all families shall be blessed through Abraham's Seed, which is Christ, and they that are Christ's*" (Gal. iii.)—*That* "*all nations whom He hath made shall worship before Him:—and all flesh shall see the Salvation of God*" and come to Him:—and that it is "*His Will all men should be saved and come to the knowledge of the Truth*": do not such Declarations express universality in its fullest extent, and comprehend the Past, Present, and Future nations in the effects of the Ransom to be seen some day?—*Some day! Glorious day!*

With a sigh one hears the Word: "*Thou turnest* (lit.) *mortal man to dust*" (R.V. marg. (lit.) it is "humiliation," and corresponds to the truth in Phil. iii. 21, R.V.) then the Voice adds: "*but Thou sayest Return ye Sons of Man*"! (lit. Adam) and Faith responds with Hope in the reply: "*The Returning, Yahvah, how long?*"—Yes, "How long ere Man is actually saved at this Returning."

And here a thought comes to mind in the expression "*saved*": What is this "*Salvation*" of which the Word so continually speaks? This "*being saved*"? This great "*Salvation ready to be revealed in a last time*"? This will be considered next.

Chapter IV.

THE SALVATION OF WHICH THE SCRIPTURES SPEAK.

"*God sent the Son into the World that the World should be saved through Him.*"—John iii. 17.

"*A Salvation ready to be revealed in a last time: . . . Of which Salvation Prophets have enquired and searched diligently.*"
—1 Peter i. 5, 10.

THE ordinary view of Salvation,—that it is an escape from Hell, which, with most persons, means an everlasting life in misery that begins, strange to say, at death,—needs but little remark save to say that it decidedly is not the Salvation which the Word of God reveals, seeing that Hell is never known in Scripture, as a place of Torment, but the place of the dead, be they good or bad; and that living for Ever, is not a natural possession of Man, as is stated very often in Scripture, and is most clearly set forth in that scene in Gen. iii. 22-24, where a Just and Merciful God shuts fallen Man out from the Tree of Life, so that he might not "take and eat, and live for Ever" in a state of Sin and Sorrow: though Theology usually says to the contrary. "Hell" is a proper English translation,[1] and to my mind, the best for

[1] It is derived from "heol" A.S. to hide, conceal, cover over: so in W. of England some people speak of "helling a house," *i.e.*, covering, or roofing it over: to "heal," *i.e.*, to cover over a wound, is also from the same root.

it, of the Hebrew word *Sheol* and if the Hebrew is not used should be always so rendered, and not sometimes "Hell," and sometimes "Pit," and even "Grave"; though the Hebrew does not confound the two words "*sheol*" and "grave" in its usage of them, like our Translators. Hell or Sheol is the place where the Word of God saith all go at death (so Ecc. ix. 10), and to which our Lord descended, and is in the depth or heart of the Earth. See Num. xvi. 30-33, R.V.; Matt. xii. 40; Psa. vi. 4, 5; xvi. 10; lxxi. 20; lxxxvi. 13. In one sense, therefore, a proper one, Salvation is a being saved out of Hell by being taken away from it at Resurrection, as was our Blessed Lord "saved out of death" as the writer to the Hebrews saith, Heb. v. 17, R.V., but that is another matter totally different from the erroneous Theological view. A Concordance of the word "Hell" will shew the Truth, though it is not so easy in a mere English Concordance to find it, on account of the variable whims of the Translators who sometimes render it "pit" also, and who even confuse γεεννα (Gehenna) with ἁδης (Hades) in the Greek tongue likewise, rendering the former word as well as the latter "Hell," though they mean two different things. But as a somewhat side issue I will leave it here.

Moreover, the professedly Orthodox view of the Atonement, viz., that our Lord saved man by enduring the punishment or penalty due for sin instead of him, could not be adjusted with the view stated above, because if the infliction of "everlasting misery" were the penalty, our Lord most certainly did not bear it; and no pleading, however specious, or foolish about His suffering being equivalent to everlasting torments because of the dignity of the Sufferer,—nor infinite sin requiring infinite punishment, which is equally nonsensical,—no such pleading can make it appear true to either Scripture or Reason. So contradictory of itself always is Tradition. Neither is it true, that He *suffered instead of* Man; nor that the Innocent

suffered instead of the guilty, for that is repugnant to Justice and Reason and Scripture, for were the Innocent One a Substitute for the guilty, it is clear that the penalty of sin which is Death has been and is suffered then by both parties, and thus the guilty is punished likewise with the Substitute. I need not designate such a view: it condemns itself. It is true that "*the Just One died for, on behalf of* (Grk.) *the unjust ones*," and so saved them as such, and "reconciled them to God in Himself," but that is not Substitution but rather Representation; however much some may declaim about it as "a corresponding price." That clear-headed reasoner and deep thinker among Theologians, WM. LAW, writing in 1754, says: "In our systems of Divinity the Satisfaction of Christ is represented as a Satisfaction made to a wrathful Deity: and the merit of the Sufferings and Death of Christ, as that which could only avail with God, to give up His *own wrath*, and think of Mercy towards Man. Nay, what is still worse, if possible, the Ground and Nature and Efficiency of this great Transaction between God and Man, is often explained by *Debtor* and *Creditor:* Man, as having contracted a Debt with God that he could not pay, and God, as having a Right to insist upon the Payment of it: and, therefore, only to be satisfied by receiving the Death and Sacrifice of Christ, as a valuable consideration, instead of the Debt due to Him from Man." Well might the religious and moral Deist in LAW's time say of this Scheme: "That a perfectly innocent Being, of the highest order among intelligent Natures, should personate the offender, and suffer in his Place and Stead, in order to take down the Wrath and Resentment of the Deity against the Criminal and dispose God to show Mercy to him is unnatural and improper, and represents the Deity as implacable and revengeful, etc., and therefore not to be ascribed to God without Blasphemy." LAW replies: "What an arrow is here shot, I will not say, beside the mark, but

shot at nothing! . . . ." And yet the false theology justified the Deist in his remarks. "God," continues LAW, "is so far from being implacable and revengeful, that you have seen it proved from Text to Text [John iii. 16; 1 John v. 11; 2 Cor. v. 19; Isa. xliii. 25] that the whole Form and Manner of our Redemption comes wholly from the free, antecedent, infinite Love and Goodness of God toward fallen Man. The *innocent Christ* did not suffer to quiet an angry God, but merely as *co-operating*, *assisting*, *and uniting* with the Love of God which desired our Salvation. He did not suffer in *our place or stead* [*i.e.*, instead of us] but only *on our account* [or behalf] which is quite a different matter. And to say that He suffered in *our place or stead*, is as absurd, as contrary to Scripture, as to say that He rose from the dead and ascended into Heaven in *our place and stead* that we might be excused from it. For His Sufferings, Death, Resurrection, and Ascension, are all of them equally *on our account*, for our sake, for our good and benefit, but none of them possible to be in our stead. And as Scripture and Truth affirm, that He ascended into Heaven *for us*, though neither Scripture nor Truth will allow it to be *in our place and stead*, so for the same reasons it is strictly true that He suffered and died *for us*, though no more in *our place and stead*, nor any more desirable to be so, than His Ascension into Heaven for us should be *in our Place and Stead.*" *(Spirit of Love).*

While on the subject of "Atonement," and endeavouring to simplify it and clear it from the dust of Tradition so long defiling it, I would say that this word is generally much misunderstood. Its original and true meaning of "Reconciliation" has been obscured or obliterated almost by a forensic or judicial aspect given unto it, and by a loose mode of using it, making confusion of language. *Reconciliation and Atonement*, to *Reconcile and to Atone*, are synonymous. (SKEAT'S Etym. Dict. is very full on this.) It means

"At-one-mind," and is the idea that is in "con-cord or ac-cord," as antithetical to "dis-cord," or apart from the heart. It is to set-at-one again, at-one-ment; the thing *Moses* tried to work on two brethren, when "as they strove he would have *set them at one again*" (Acts vii. 26). God needed no atoning or reconciling, but Man did. See Rom. v. 10, 11; 2 Cor. v. 18, 19; Col. i. 20, 21. Sin was not *atoned* for by Christ's death, for sin was not *reconciled* by it, though sinful Man was. Neither is *Atonement* expiation for sin. If Expiation is made for crime or sin committed, Mercy is *ipso facto* excluded, for Justice has been satisfied, and Forgiveness or Remission is not only unnecessary but it cannot be exercised, it is out of Place. Men may speak thus, and do so continually: 'The crime has been atoned for, or Atonement has been made;' *i.e.*, in the sense that Expiation has been made: but such wrong usage of words has caused confusion of thought, and become very misleading concerning this great Biblical Truth of Christ's Life and Death; for the grammatical meaning or truth is, that "*to atone*" simply means to reconcile, to set-at-one again; and lexicographers ought to have known better than to follow each other like sheep and so to perpetuate the popular but erroneous usage. It is as false in construction of thought as is the idea, foolishly and thoughtlessly uttered, that Christ paid our debt so that God could forgive us: a palpable absurdity, for a paid debt leaves no possible room or way for forgiveness of it, because Justice is thus satisfied by its payment; and that was not the effect of our Lord's death on the Cross, nor is it required in GOD'S way of Remission or Forgiveness, nor, I may say, in Man's either, as may be perceived in Christ's words in Matt. xviii. 25-27, 32; Luke vii. 42. A careless use of, or wrong application of the Theological term "*Satisfaction*" leads many astray also on this subject, for alas! it is not so uncommon for Man often to require some "satisfaction" before he

can be induced to forgive an offence. The general run of Treatises on Atonement are in error in this respect, and "darken counsel by words without knowledge."

But to proceed to the main matter, and to put it shortly; I may say in general that "Salvation" in the Scriptural sense signifies a deliverance from any evil or danger, the nature of which is the opposite to that from which the person is saved. For instance, when Paul's shipwreck took place it is recorded, "*they escaped safe to land:*" in the Greek, "*were fully saved.*" The nature of the Salvation was from a watery grave. When Israel was told to "*stand still and see the Salvation of Yahvah,*" it was by the destruction of their foes from whom they were thus saved. When men were healed by our Lord they were spoken of as being "*saved,*" or "*made whole.*" To be "made whole" from any condition of disease or deformity was to be "saved" from it. The terms are used interchangeably in the Gospels. But where the Greek word "saved" is used, the ancient Syriac[2] almost invariably uses the word "live or life" as the sentence might require, for *life* is the very antithesis of *death.*

Now what is the penalty of sin? Death: so the Word of God affirms. It was the danger, the awful condition set before Man if he sinned. "*Thou shalt surely die*:" or, in other words "Thou shalt lose thy life: a condition, which if not *saved* out of it by a Resurrection would end in absolutely perishing, as clearly seen in the declaration, "*If the dead rise not . . . then they* ALSO *which have fallen asleep* IN CHRIST *have perished*"—so utter, so complete, so awful, is Death's work. No words could make the matter plainer to persons who wish to know the Truth rather than be led by Error, however attractive

[2] So MURDOCH'S Translation of it sets forth.

it may be made by Fancy; though nearly all Churches deny this Truth in some way.

This "Salvation" therefore is being "*saved out of death*," as was our blessed Lord (Heb. v. 7; Psa. lv. 16; lxix. 1, etc. *et al freq.*), but not in the erroneous sense "*from it*," save in the case of those "who remain over alive" at Christ's Return to raise His own. This does not *of itself* constitute Eternal life, or guarantee Immortality as its consequence, except in the case of Elect believers, members of Christ's Body, that special class, who "obtain it with Eternal glory," says Paul: but it does guarantee deliverance from the Adamic or first death, and is the "common salvation" of all men to life again, and carries with it, in Paul's sight the element of Hope in the case even of the unjust (Acts. xxiv. 15).

"*I am come that they* (men) *might have Life*, and that they might have it super-abundantly," said THE LIFE. The "Salvations, the healings, or being made whole" which the Lord Jesus granted from death and disease and deformity were "*signs*" setting forth the real, the very recoveries unto the "very" made whole Life which is to be fulfilled in the glorious coming Hereafter (John xiv. 12) as I understand it. To understand the "sign" is therefore to understand that which is signified thereby. I take it, so far as I have been enabled to see yet in a few cases, that all our Lord's Miracles were "signs," and Parables, if I may so say, in deeds. He who can read the "sign" for instance, of the recovery of the man who for *thirty eight years*[3] had been sick, and laid at the Pool of Bethesda (House of Mercy), will learn something I think of the "Salvation" in the coming Sabbatic period to Israel in the merciful deliverance of that poor,

[3] The period of Israel's sin in the Wilderness; after tempting God Ten times, reaching Kadesh-Barnea at the end of two years —thus making the Forty years complete and being turned back to wander from God's "Rest."

diseased, sinful, and helpless one, whom the Lord afterwards met in the Temple with the Voice of Warning, "thou art *made whole*, sin no more lest a worse thing come upon thee." John v. 2-14; Heb. x. 26, etc.

The view drawn from Scripture therefore is: That the Salvation of which we speak means a Recovery from Death by the Resurrection of the dead: it is the Salvation or deliverance of mankind from the condition into which the Fall threw them: a condition which, if not changed by the only method, Resurrection, involved destruction or perishing for Ever in its real and fullest sense—an awful calamity. This Salvation, to the mass of mankind, places henceforth each man individually,[4] in himself alone; and in the position where Adam stood, before "Sin entered by him and Death by sin;" with this additional and essentially necessary advantage over him in the probation which Adam did not possess in his *state of innocence*, *viz.* an experience of good and evil. The words: "*Now the Man is become as one of Us, to know good and evil*," are deeply significant, implying a knowledge that only Experience in some manner could possibly impart, and without which no truly intelligent choice, as I conceive, could be made. Then in Resurrection Man will have been "*made whole*," or "*saved*," God giving him, as I read in the "signs" by Christ, a new body, in one word a body like Adam's, for He will not and could not surely raise him in his old diseased, decrepit, sin-stricken body in which he laid down in Death, and tell him he has been "SAVED," been "MADE WHOLE." The Man in all his character made in his earthly Life is restored, but otherwise his condition is different *in toto*. Such is the view my study of this particular point of the subject brings to my mind as

[4] See Jer. xxxi. 29, 30, with the context from verse 27-34.

drawn by reasonable inference in "rightly divided" Scripture.

But that is a subsequent point which can only now be touched upon inferentially.

This then I take to be the "Common Salvation" or general Restoration to Life which was promised to Adam through the "*bruising of the Serpent's head*"—he *who had the* "*Power of Death*"—by the "Woman's Seed," and thus in him to all who "in his loins" were to spring from him. The "Elect in Christ" are on another plane, not under present consideration, which deals with "the many" of the world. Words cannot be found or expressions framed to set forth more clearly than such passages as those of the preceding chapter and this one, that all mankind are to be restored by God's "righteous declaration to life," to the lost or forfeited original Adamic life; while other parts of Scripture are equally clear in shewing that those who receive "Grace abounding and who reign in Life through Jesus Christ" attain unto a Life and Honour and Glory that they never lost, but receive as a "gift of Grace," through their spiritual union with Him, the Second Man.

This Gospel of Salvation in Resurrection is only of late years beginning to be unearthed and understood, as was the Gospel of Justification by Faith in *Luther's* day. The Jews heard Paul proclaim that but rejected it. They "stumbled at it" for lack of Faith and Light, through prejudice—a terrible blinder of men's minds. In Reformation Times that was esteemed a gross heresy, calculated to induce men to live in sin: and against which the Orthodoxy of that day strenuously contended. They lacked eyes to see the Light, but like Elisha's servant many had an "opened eye" given them, and then saw that the Prophet's words were simply the Truth. So it seems with the Gospel of Mankind's universal Redemption accomplished by their Resurrection. Orthodoxy in general is nowise different to-day under

dogmatic influence from that of our Lord's day, and ever since. False Tradition, springing out of erroneous teachings about the nature of Man and Death, the character of God, and the Redemption-work of the Son, has obscured the Truth and so has hindered its clear witness, and reception by Christians.

Let anyone reflect how dear unto Man is Life, even with all its present trouble and toil and disease; and "*All that a Man hath he will give for his life*," is seen to be a correct principle, though Satan uttered it; and then consider what Restored Life must mean under such totally different circumstances, with a physical Renovation, or being "made whole," such as our Saviour's "signs" of healing imply, and this "Salvation," a Salvation from Death and all its connected evils, will then present itself to view as a blessing fraught with untold good and opportunities, that myriads who passed through this life knew naught about, even though the blessing be ushered in to so many with humiliation and tears, and "stripes many or few," according to the character of their past lives, as may be deemed necessary by the Blessed SON OF MAN, who Himself knew trial and temptation "*in every point like we*."

Besides, man with restored life under its new environment will be able to make use of the beneficial effects of his past experience in this life in the lessons he then learned of Evil, mingled with some Good in many cases—though Slum-history be an exception perhaps—and so he will be fitted to make an enlightened and experimental choice of Life or Death, Good or Evil. Man has to learn in Some-when and Some-way that he cannot after all do WITHOUT GOD. It is deeply significant to note here, that it was not till after the experience of the Wilderness,—not in Egypt, and when typically the nation was renewed by *the death of all who had sinned*—the old man as it were—and virtually was just about entering into

"the Rest" provided for them,—that Moses sets before *them* the choice of "Life and good, Death and evil." (Deut. xxx.) *What did he mean?* Their history is "Salvation" in type or "shadow of good things to come." (1 Cor. x. 11. R.V.)

A question here arises which may be useful to consider: What is the First Death? The answer will be found in the succeeding chapter.

Chapter V.

THE FIRST DEATH WHICH HAS PASSED THROUGH UNTO ALL MEN.

"*Thou shalt surely die.*"—Gen. ii. 17.

"*It is appointed unto men to die once.*—Heb. ix. 27.

"*The dead know not anything.*" *There is no work, nor device, nor knowledge, nor wisdom in Sheol, whither thou goest.*"
—Ecc. ix. 5, 10.

AS in the case of many other Scriptural subjects so also Confusion has entered in here and obscured the Truth concerning the nature of Death as a Divine capital punishment. Many consequently maintain "there is no death really," or that "death is only another form of life," as a Collegiate Professor of Theology put it in my hearing; who had no reply however to my question in response, "What is Life then? for Death is its opposite." Some say "we ought certainly to regard death as a 'friend'"; in utter forgetfulness that the Word of God brands it as an "enemy"; and then inconsistently but very sensibly deny their shallow utterances by driving away this "friend" as long as they can, if it appears to approach, by seeking to a physician; not at all desirous of going to Heaven as they say, till they are actually obliged to do so! for Nature teaches them more correctly than their foolish Traditions, and their sensible deeds are better than their foolish faith, which amounts to nothing when thus tried; reminding me of a conversation that was overheard

between two little girls, the older one of which said to her sister: "Which would you rather do, live, or die and go to Heaven?" "Why, I would rather live," said the younger. Whereupon the older one broke out emphatically, "Sarah B. what does your religion amount to?" The younger one was true to Scripture and Reason; Tradition had blinded the other.

Such persons do not take into consideration that "death is the wages of sin," and its punishment; and that if there were no recovery therefrom by Resurrection it would be an end altogether of Man, who in the matter of mere natural or animal life "*hath no pre-eminence above a beast, as one dieth so dieth the other, . . . all go unto one place, all are of the dust, and all turn to dust again.*" (Ecc. iii. 19.) It does not appear that *Moses* or *Aaron*, or any one else in Israel looked upon death in any other light than an "enemy," when it cut off their hopes of Canaan's "rest" and prosperity. They would have been too glad to have had their punishment of death remitted. See Deut. iii. 23-27; or iv. 21; or i. 37, for instance. That the condition of things has not altered yet—as some affirm—is evident in the case of Epaphroditus, in that "God shewed mercy on him" by sparing him from death—rather strange, if death would have landed him in "heaven and glory"![1] Death is God's enemy and Man's to the last, as seen in 1 Cor. xv. 26. It is the very reverse of Life in any form. It is associated with darkness, oblivion, silence, and inaction in all their intensity,

[1] The theory so generally received, but based on a misconception of *Paul's* figures of speech, that Christians in a state of Death are alive however in Heaven, and are in glory, was regarded by the Early Church as a heresy, because it virtually involved the denial of a Resurrection. *Justin Martyr* (150 A.D.) says: "If you meet with some who are called Christians . . . who say there is no Resurrection of the dead but that their souls when they die are taken to Heaven, do not think that they

as expressed in the words found in Job. x. 21, 22; Psa. vi. 5; cxv. 17; Ecc. ix. 5, 10, *et al.* "*A land of thick darkness as darkness itself, of the shadow of Death without any order, and where the light is as darkness.*" Where there is "*no remembrance of God.*" Where man goes down into "*silence*"; and there is "*no knowledge.* No sophistry of man can make it appear otherwise when thus accepted in the Light of Truth according to the Scripture.

It is needful in this discussion of Probation in the Future to draw attention to this feature of oblivion and silence in death, because there are those who, renouncing the Paganism of "Everlasting life in misery," have fallen in with a view that a process of purgation in some way is carried on in the intermediate state of Death. Though not held in the manner in which the Latin and Greek Churches maintain Purgatory, yet to all intents and purposes the principle is the same, and as such I speak of it. Taking its rise through the ignorance of the nature of death, which appears universal, the Persian doctrine of the purifying effects of Fire as seen in Nature, extending to the spirit of Man, soon found its footing among the Jewish people through their connection with that Nation, and their love of Tradition rather than Truth; and subsequently crept into the Christian Church in the growing darkness consequent upon its corruption under the Roman Empire, and so became a relief—and can one wonder at it?—from the teaching of never-ending sin and misery in the Hereafter; though it was not estab-

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are Christians." This was the error of the early Corinthian believers which *Paul* overthrew in his masterly argument in 1 Cor. xv. 12, etc. The Greek converts by their education believed in Plato's view of natural immortality, and so expected according to that view to enter into another life at death; which accounts for their logical denial of a Resurrection—for where was the need of it? And so at first they jeered Paul on Mars Hill. (Acts xvii.)

lished authoritatively as a doctrine till about the 15th century, and even then not very clearly defined, except perhaps in the very profitable point of view of adding to the Church's coffers.

One of the main holds, if not the main one, on which reliance is placed to maintain the purgatorial views held by some Teachers of the Broad Evangelical School of to-day is the remarkable Parable of Dives and Lazarus in Luke xvi.[2] Without entering here into the detail of that Parable—for such I esteem it to be from its construction and the record in Matt. xiii. 10-13, 34, 35; Mk. iv. 11-13,—I may say that to advance the doctrine upon that figurative scene in Hades or Hell that the intermediate state is one of conscious suffering or bliss according to the past life, is an utter violation of the Law of Exegesis in Scripture, *viz.* that it cannot contradict itself by affirming in figurative language what it decidedly denies in plain words, such as: "the dead know not anything," and so making our Blessed Lord break those Scriptures He declared to be inviolable.[3] Moreover, how persons can think, and act in any way, consciously, without possessing the needed corresponding organs of con-

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[2] It may be useful to say this much about this remarkable passage by way of suggestion. A Parable presents some Truth hidden under words which express one thing on the surface whilst meaning another thing within, even as a Fable does. I believe the Key to understand this one of the three used by Christ on the same occasion, the other two being the Elder and Younger Sons, and the unfaithful Steward—is to be found in the expression, "*I have five brethren,*" because it opens out the truth hidden under highly figurative words corresponding to those given in Isa. xiv. 6-11, and Eze. xxxii. 18, 21, 27, 31 (R.V.) about Hades and the inhabitants thereof also. That expression was the trail which led me to Jacob's household, where I found Leah and her six sons, of whom Levi was one; and who was destined to be clothed in "purple and fine linen" as the head of his tribe in the royal and priestly nation of Israel. (Ex. xix. 5, 6, and xxviii.) In a word, while the parable of the unjust Steward figures the Jew cast out as a Steward of the Truth of God, this one pictures the death and burial of that priestly Nation so richly possessed

sciousness is a matter beyond comprehension ; besides denying the Truth that "*there is no work, nor knowledge in Sheol*" or Hades "whither man goes" at Death. Ecc. ix. 10. A true view of the nature of Death at once dispels the glamour thrown around this subject by both orthodox or unorthodox Theological Traditions.

Death is always likened in the Scriptures to the state of Sleep, both to good and bad alike. Ahab as well as David "fell on Sleep," as a condition of rest from activity. "*I shall sleep in the dust:*"—then "*I had slept and been at rest,*" said Job, "*where the wicked cease troubling, and the weary are at rest.*" Under some evil conditions Death may be called "a friend" in a certain sense. "*Why hast thou disquieted me* (Heb. shaken me) *to bring me up?*" said Samuel to Saul when God brought him up from the dead, for a short time to face the evil King (1 Sam. xxviii. 6-19). Samuel had gone like others to Sheol (Hell), the universal place of the dead, "in the heart of the Earth," as our Lord calls it, where Korah and his company had descended alive, and

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of the Truth, while the Gentiles, figured by Lazarus, who had no burial, came into possession of Abraham's blessing through Heaven-sent Messengers, as *Paul* told some of them in Galatia, (Gal. iii.) and *Peter* also informed Cornelius when he brought him in ; for the Nations hitherto only had "crumbs" of Truth falling from the Table of the Jewish Nation, and but "dogs' tongues" to give healing and soothing in their sores and sadness and dying hours. This much by way of a suggestive line of thought to thinking students to pursue for themselves.

[3] I have for many years laid it down as an infallible Rule by which to be guided in the right interpretation of Scripture,—That figurative language must not be made to sustain a sense at variance with the literal : and no difficult or abstruse passage be so construed as to contradict a clear one on the same or a similar subject : for Scripture is absolutely in harmony with itself. So whenever I found that I held a view which was out of adjustment with any relative Truth in Scripture, I knew that I must inevitably be in Error on that subject, and accordingly reconsidered the matter.

there died (Num. xvi. 33; xxvi. 11). Samuel's dead body was several miles away, in the grave at Endor; and the grave is not confounded with Sheol in the Word of God, though it unwisely is in the word of Man. Both are in the Earth, one on the surface part, the other in "the heart" of it, or as *Paul* terms it in "the lower parts:" even as the breast and the womb are both in the body, but have different functions, and are differently and separately situated. Thus, Job speaks of "returning to his mother's womb," *i.e.* to Sheol, which is called "a womb" in Jonah 2 ch.: and the Indian of N. America stretches him on the ground and says like TECUMSEH "I can lie on my mother's breast." The evil hearted King went down to Sheol at death to Samuel the excellent: "*To-morrow thou and thy sons shall be with me.*"

The normal and true condition of Sleep is that of unconsciousness and rest, bodily and mentally. Like all natural analogies, the study of which is deeply necessary to understand many figurative expressions in the Scriptures, the very mode of its experience is suggestive and confirmatory of this. We close our eyes to all around, either in darkness, or darkness ensues, and quietly, we know not how or when, Sleep has laid hold of us in its embrace with a complete ignorance on our part of all that is passing; and we know not, *till we awake*, that we have been asleep, nor indeed how long has been the time in the interval. And such is Death. Cases of Trance through illness, or accident, or other causes present singular illustrations of the absolute ignorance that exists concerning Time under such conditions. Many well attested ones might be mentioned of weeks and even months in which such persons have been in this state, and could not believe it when awakened out of it till indisputable proof had been given them. Sometimes a sentence which was begun and left unfinished when the trance came about has been concluded, or an order given has been looked for

in fulfilment immediately the condition had passed away. So that practically the interval between unconsciousness and consciousness, between the death and the awakening from it, will seem but momentary.

In the matter of dreams I question much whether our usual confused and senselessly-dreamy state is a part of the normal condition of sleep in the healthy physical organisation of Man as originally constituted; or even in his early history before any great deterioration caused by sin, or the reductions in length of life had been made. "I have dreamed a dream," seems to indicate something unusual; so does Job's experience, "Thou scarest me with dreams." A dreamless sleep, like childhood's, is always the most refreshing one, an object for which sleep is evidently given. But however that may be, dreams under their common form do not alter the principle involved where Sleep is applied as a Symbol, in the Scriptures, of Death, because man's physical organs are then bereft of life and pass into dust.

This condition of restful unconsciousness is expressed in the Truth, "*The dead know not anything.*" But some say, and I have heard them, that means "the dead body!"[4] Surely such persons in endeavouring to evade the plain statement, never took thought that no revelation was needed to inform us of that fact; the veriest savage in his various funeral rites knows that much: but in the universal view held throughout the world, that the dead had at once entered upon some other life in harmony with their

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[4] ARCHBISHOP WHATELY, in discussing "Death and Sleep," says: "I never could learn what is meant by that expression "sleep of the body": for the words convey to me no distinct sense. We understand what is meant by a man, or any other living creature, being asleep; but we never speak of a stone, or a clod of earth, or a piece of bone, or any other inanimate Substance sleeping, and so to speak would be quite unmeaning. Now a dead carcass is (as far as regards this present question) nothing more than a clod of earth; . . . and to speak of a

religious conceptions and teachings, a Revelation was needed indeed to inform us of the true state of the dead; and the subsequent verse in Ecc. ix. 10 confirms it by adding, "*there is no work, nor device, nor knowledge, nor wisdom in Sheol whither thou goest.*" Some Teachers of Traditional views in the Church have strongly avowed to me: "I do not go to *Ecclesiastes* for proof texts!" though they have no difficulty at all in going to the highly figurative language of *The Revelation* for supposed proofs in favour of their views! An inspired Apostle could quote from Eliphaz in *Job* and say: 'IT IS WRITTEN,' a synonymous term with him for "a proof text." 1 Cor. iii. 19. These Teachers can quote *Ecclesiastes* when it suits them. They forget that the book was included by the Lord himself in those "Scriptures which cannot be broken." I conclude it is because such words strongly stand in opposition to their Traditional ideas that they evade them. Yet others of similar import are found elsewhere: *e.g.*, "*The dead praise not Yah, nor any that go down into Silence. In Death there is no remembrance of Thee: in Sheol who shall give Thee thanks*" (Psa. cxv. and vi.). The latter being one of the many Psalms in which words are put by the Holy Spirit into our Lord's mouth as the Suffering One, our Sin-Bearer. The Psalms may be fitly styled the Autobiography or Diary of the Inner Life and Experiences of the Lord Jesus, the very David, *i.e.*, Beloved One, written by Prophetic pen. They are the complement

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carcass thus decayed, decomposed, and dispersed in all directions as *asleep* seems to me a use of language which destroys the purpose for which language was designed, *viz.*, to convey a distinct meaning." I may add, foolish and confused language is often used too about "the Soul," in this respect as sleeping; but the Scripture knows nothing of human beings apart from a soul or life and body; and consequently always speak of the person, the whole man, as being asleep, as Common Sense would also speak *on the Future State.*

of the Four Gospels which record so much of His Outward Life: and occasionally the Lord quotes them as applying to Himself. This is particularly seen in those Psalms wherein the Pronoun Singular occurs, as referring to Him or the Father and the Son, (as in the latter case may be seen in Psa. ii.); one class of which speaks of Him glorified, another of Him in humiliation and suffering on account of us and for us, giving His condition and the experiences in the flesh. This is the Key which opens to us the meaning of the Psalms, and which He gave to His Apostles after His Resurrection. Luke xxiv. 44. Whatever difficulties may be met in the figurative language of Scripture elsewhere about the dead, these unmistakably plain statements must be our true guide to the meanings of the figurative passages, and when understood in their singular clearness, divested of non-natural senses imposed by Tradition upon the words, close the door to any real prospect of an intermediate condition between Death and Resurrection wherein a trial or probation, or a purgation of evil tendencies by some degree of suffering could be effected. In relation to this matter it may be well to note two greatly quoted passages which are so interpreted as to be adverse to plain passages elsewhere, and are used by many Teachers to support their erroneous Traditions and invariably quoted without relation to their context; I allude to Phil. i. 23, and 2 Cor. v. 8. The former quotation is: *Paul had "a desire to depart and be with Christ."* Both Translation and Interpretation make the words to contradict the Lord's plain words: "*I will come again and receive you* (*lit.* take you near) *unto Myself*," (John xiv.) and therefore both must be wrong. Paul here desired the very thing of which the Lord spoke, *viz.* His return; and so the *Greek* should have been rendered "the returning," as it is in the other place where the verb occurs, Luke xii. 36. Had the Spirit of God willed to convey the

idea o "going away or departing elsewhere," He would continued to have used the word πορευομαι (poreuomai) which he does one hundred and fifty times in N.T. : whereas here He uses αναλυω (analuo) literally "*the loosing again*," or "*the returning*," a nautical phrase often used by Greek writers to signify "a loosing of the cable" which moored a vessel in harbour. *Paul* was held *by* (not "*between*" for εκ never means that) two things: living for the believers, or dying; which latter for him as a poor prisoner, or anyone else in like situation, would indeed "be gain,"[5] for he is not speaking here of believers generally, but of himself in particular—and which of the two he knew not to choose, "*pressed out of these two*" (Grk.) by a third and "far better" thing, "the returning again, and being with Christ," *i.e.* either his being *loosed* from death, or Christ's return, when *loosed* from the Heavens; (Acts iii. 21) and probably ambiguously uttered as meaning both things, for the two are inseparably linked together. Why our Revisers perpetuated the erroneous rendering of the A.V. is best known to themselves. It has been noticed that Tradition and Prejudice were not altogether laid aside when translating the Word of God!

The other passage from 2 Cor. v. is always, rarely indeed otherwise, quoted: "*absent from the body, present with the Lord:*" thus omitting nine words by which the true sense is altered, and moreover, having no regard whatever for the context which utterly overthrows the common interpretation; for being "at home in the body," the context shews is being in "our earthly house of this tabernacle;" and being "at home with the Lord," is being

[5] A common fault exists with many readers of the Scriptures in failing to notice what is of particular import in its interpretation and what is of general; and so continually Error is being taught for lack of that most thoroughly essential qualification in Teaching, the ability or understanding to "rightly divide the Word of Truth,"—a gift from on High. (2 Tim. ii. 7.)

"clothed upon with our house which is from Heaven:" and the Apostle distinctly states that he had no desire to die, because that is "being unclothed" or "found naked;" but rather "earnestly longing to be clothed upon with the house from Heaven" which could be realized in no other way than by Resurrection. "Going to Heaven at Death" never entered the Apostle's mind, nor is the Traditional of fancy anywhere to be found in Scripture. But most Christians prefer Tradition to Truth at present in this matter.

I may add also, that wherever plural pronouns are thus used concerning the future of the Church they refer to it corporately as such more or less, as seen *e.g.* in 1 Cor. xv. 51, "We shall not all sleep, but we shall all be changed:" and in 1 Thess. iv. 17, "We which are alive and remain over to the Coming of the Lord." And the plural pronouns are used some twenty times in this paragraph, 2 Cor. iv. 10, v. 10. Between Death and Resurrection we sleep in an unclothed condition, even as *Job* knew when he said "*Naked I shall return to my mother's womb*," *i.e.* Sheol, in "the heart of the Earth," when "I shall sleep in the dust." (Job i. 21; vii. 21.)

Perhaps it may be well just to touch also the well-known though continually misquoted text used in favour of the popular Tradition, *viz:* our Lord's saying to the dying robber. Both grammatically and historically the rendering is: "Verily I say unto thee this day, thou shalt be with Me in the Paradise." (1) Historically, our Lord did not go to any Paradise that day; worthless Jewish Tradition accepted by Christian Teachers about a Paradise in Sheol notwithstanding. According to Scripture and history "*He descended into Sheol; into the lower parts of the Earth; into the heart of the Earth; into Hades or Hell*;" and as He said, was there "three days and three nights." "Paradise, Eden, and garden," in the Scriptures are interchangeable words, and refer always to

an earthly place or park of pleasure and beauty. Search and see. Even though Revisers continue to render 2 Cor. xii. 4 "caught *up* into Paradise," when it is simply caught *away*, or taken away as in *other* passages; "up" has no necessary connection with the word, any more than "down" has. (2) Grammatically, whenever σημερον *(sēēmeron)* "to-day" comes after a verb it belongs to that verb, unless it is separated from it and thrown into the next clause by the presence of the particle ὁτι *(hoti)* "that." See *e.g.* Mark xiv. 30; Luke iv. 21; xix. 9; Matt. xxvi. 34. In the first and last texts ὁτι is translated, but in Luke it is not, though in the Greek text. A Greek concordance will shew how continually ὁτι is used to divide the clauses. The Hebrew idiom of "to-day" attached to the preceding verb is very common to Moses. See Deut. iv. 26, 40; vi. 6; viii. 19; ix. 3; xi. 26, 28; xxx. 15, 18, 19, *et al freq.* A Translation and an Interpretation that makes our Blessed Lord contradict the Scriptures Himself, cannot be correct; must of necessity be false.

There is another passage, which appears to some to militate against this view of unconsciousness in death, *viz:* 1 Pet. iii. 18, concerning "the spirits in prison:" but it has no reference whatever to dead men, to human beings, but to angels or "spirits" who sinned, and who are limited to a certain class, those "*who were disobedient in the days of Noah*;" and therefore we must needs, if any key of interpretation can be found to open this mysterious passage, revert to that period to know what is meant. (1) Human beings are never spoken of or alluded to in Scripture merely as "*Spirits*," though there are "spirits of just men," yet to be made perfect as well as "the Church of the first born ones" at Resurrection, to which as the context shows, the *Hebrews* have to come, instead of Sinai of old, Heb. xii. 18-24. (2) In O.T. History "Sons of God" invariably mean spirits of heavenly or supernatural character, not

terrestrial or human beings. This latter term occurs only in Gen. vi. 2, 4, where the LXX Translation renders it "Angels;" in Job. i. 6; ii. 1; xxxviii. 7; in Psa. xxix. 1; lxxxix. 6 (see Heb.); and Dan. iii. 25 where R.V. properly renders it "*a* Son of God," *i.e.* a celestial being which Nebuchadnezzar saw in the furnace, and who preserved the Jews and their clothes in the fire, that had however consumed the cords with which *Man had bound them:* even as all the Tradition of Men that hath bound Truth, when exposed to its power some day, will be consumed into ashes. In Noah's day then we find these "disobedient spirits," who are called "*Sons of God*," and their sin described. I do not attempt to explain how it was done, but the fact of this peculiar feature of "Spiritualism" in that period is clearly stated. All "Spiritualism" that is really such, and not mere fraud, is of the Evil One; and, I expect, will be much more largely developed from its present state as this Age draws nearer its close, and which appears nigh at hand. *Peter* refers to the same class of beings if not the same beings, in 2 Pet. ii. 4; but *Jude* certainly does in verse 7 of his Epistle, as properly rendered in R.V. He especially notes that these "angels" left their proper habitation,[6] and sinned in like manner to Sodom in going after "strange" or "other kind of flesh." JOSEPHUS bears witness to this view of Noah's day sinning, saying: "Many

[6] This word οικητηριον (oikétérion) means lit., a little house. It occurs again in 2 Cor. v. 2, "our house from Heaven." *Paul* tells us about putting on this "little house." *Jude* informs us that these "angels" left theirs off, or behind (*Grk.*) for such is the meaning of απολειπω (*apoleipo*) as seen where it is used twice elsewhere only, *viz*: 2 Tim. iv. 13, 20, "the cloak *I left* at Troas: Trophimus *I have left* at Miletum." So that the word means, leaving some article, something behind, on the part of these angels: in a word, it implies, I think, that they left the "house" with which they were clothed as spirits or angels. Like *Jude*, so *Paul* uses the noun in the singular number, which is somewhat remarkable.

Angels of God accompanied with women and begat sons that proved unjust, etc. . . . and did what resemble the acts of those whom the Grecians called giants." (Ant. bk. 1., ch. iii.) With this agree many of the early Fathers of the Church. I think that *Paul* refers to the same matter as *Peter*, when he, writing of our Lord being "manifested in flesh, justified in spirit," says the next part of the "*mystery of piety*" was, that "*He appeared unto angels.*" (Grk.) Angels in the ordinary sense were round about Him always in the flesh, would have come in legions had He requested it, and saw Him when He "ascended up where He was before:" there was no "mystery" in that; all Jews knew of the attendance of "spirits" upon man: but taking the *Greek* word in its proper sense as being something previously hidden from knowledge and requiring a special unfolding, then we can understand that Paul notes the visit of our Lord *after* He had been "made alive in spirit" from His previous "death in flesh" (not while He slept in death, 1 Cor. xv. 20), unto these "angels" or "spirits" to be indeed a remarkable feature of the "*mysterion*" or *secret* into which he was initiating the early Christians whose eyes had been opened. Peter's passage gives no countenance, not the slightest, to the fanciful theories drawn from it, but does in a most striking way reveal the exceeding great goodness and mercy of our God in manifesting such unto the sinful "spirits" of those days of Noah by the visit of His Son, risen from Death, "*heralding*" (Grk.) good tidings to them as the word implies, ere He commenced the same manifestation of good news to Man by the Apostles, "beginning at Jerusalem!" "*He hath reconciled all things unto Himself by the Son, whether the things in the Earth or the things in the Heavens!*" (Col. i. 20.) Wonderful Truth!

To retrace my steps somewhat in concluding this chapter—though the above is not really a digression, but relates to the subject of Death—and to touch the

matter directly in hand, it is clear the first Death is called a "Sleep" because of the purpose of God to restore the Race by awakening them out of the "Sleep," the death condition, involved upon them by the sin and failure of Life in Adam, from whose loins all sprang. In the miracle of the raising of Lazarus our Lord typically teaches, as in other miracles, much dispensational Truth. When abiding *two* days away from the place where His beloved friend was sleeping in Death, He arose and said: "*Our friend Lazarus has fallen asleep, I go that I may awake him out of sleep.*" Not understanding His figurative language about Death, though their Scriptures were full of it, He said to them *plainly*, (*i.e.*, not figuratively, as by the word "asleep") "Lazarus is dead." Our Lord uses the words interchangeably; and the awakening out of sleep corresponds, as a figure,—to the arising from the dead. The first Death is called a "sleep," and is not the true or real Death any more than the first life, "the life that now is," is not the true or real life, "that which is to come." Both look forward to another age for completion of design. And in passing onwards I would say, as in "the life that now is" (our natural life) in order to possess it there must be a begettal and a birth into it ere we "fall on sleep" or death at its close, so in "the life that is to come," to *the believer in Christ* as a member of His Body, there must be also both a *begettal and a birth*, the one by the Spirit of God through the Word of Truth; (1 Peter i. 18; 1 Cor. iv. 15) the other by the Resurrection out of the Sleep or Death, for not till then, though "begotten," shall we be "*born* again" and enter into life, that Life which our Lord is, and which He places after resurrection, saying: "*I am the Resurrection and the Life.*" This great fact of a begettal, and then a birth by Resurrection, is set forth in the words,—but little understood generally,—of our Lord to Nicodemus, in which He told him, that he must be "*begotten* again," or

from Above "to see" or perceive "the Kingdom of God": and also must "be *born* out of water and Spirit to enter into it": and that "every one born of (ἐκ out of) the Spirit" would be as "Wind or Spirit," (in both *Greek* and *Hebrew* the words are the same) "unknown whence it or he comes, or whither it or he goes": as was our Lord when raised from the dead. "Earth" certainly is our first Mother, the Mother of our natural bodies: it would appear from this that "Water" will be our second Mother, the material from which our spiritual bodies at Resurrection are formed, for they will not be formed from nothing. God is the Father in both cases. It is mere fancy to think our Lord is alluding to Baptism in water, when He speaks of being "born out of water": for that would make water Baptism, *i.e.*, Immersion, absolutely necessary to enter into the Kingdom of God: an idea out of the question both from Scripture and Church History, and the Spirit's communion with believers who had never been baptized.

This necessarily brings up another phase of our subject, viz.: "the Resurrection of the dead," and more particularly of "the unjust," or non-believers in Christ, or the non-elect, and of the ends in view connected therewith. To this the next chapter is devoted.

Chapter VI.

THE RESURRECTION OF THOSE WHO ARE NOT IN CHRIST.

"*I have hope toward God . . . that there shall be a Resurrection both of the just and the unjust.*"—Acts xxiv. 15.

RESPECTING the position those "in Christ, Members of the Body of Christ" will occupy in Resurrection, I do not need to say aught, because their case is not under review. I may say, however, it stands by itself, unique. In one word, they will be "*like Him*," which is in harmony with the Natural law that a Head is not of different material to its Body, but part and parcel of it, and is the governing Power, using each Member according to its several adaptation. But to work, a Head needs a Body, even as a Body needs a Head, and it is in the Resurrection of believers that the Lord Jesus, the Head, at last receives His Body, the Church, which God has afore prepared for Him, and Who will then become to the World what He previously was to the Church, "THE SAVIOUR thereof" (Eph. v. 23; 1 John iv. 14; John xvii. 4). Each Member of this wonderful and then glorified Body has first been chosen before the foundation of the world "like Him": then has been begotten of God "like Him": enters his sphere in the world, and is tried and proved "like Him": earthly pilgrimage over, he falls asleep "*like Him*":

goes down to Sheol to the place of the dead, "like Him": and awaits the time to be born again in Resurrection "like Him": to ascend into the heavens in a cloud "*like Him*": and, at last "*seeing Him as He is*," become completely in spirit, soul, and body "*like Him*": (Phil. iii. 20, 21) then, returning, be "*with Him for Ever*," to do the "greater works" (John xiv. 12) than their Lord did as the "signs" thereof, when He was here in flesh.

Wondrous Day! that sees Him come!
Morning Star! Earth's King to be!
Blessed Day! that rapts us Home
To His glad Eternity!
O Sweet Day! Glad Day of Wonders
When we see Thee—face to Face!

In discussing the subject of the Resurrection of Man, it is well to remember that "to meet the Lord in the air" when He leaves the Father's Throne on His way back here to exercise His Kingly rule, is one of the special privileges attached to the "Elect in Christ," the highly honoured "Members of His Body." I say this much, so that confusion of the different "orders or ranks" in Resurrection (1 Cor. xv. 23) may not occur in the mind of any person considering this matter. It does not appear to be the privilege of others, on the contrary, it is rather indicated that when raised out of the death state incurred "in Adam," and so restored to the opportunity of taking of the Tree of Life themselves, they remain on the Earth, as is the case of Israel after the flesh, who then occupy "their own land" (Ezek. xxxvii. 13). Had the great truth of Redemption in Resurrection, so long lost sight of by the professing churches, been understood, the error that Man receives his award at Death, with other relative errors, would never have been entertained.

One cannot overrate the importance of correct and clear views upon this great feature of the Redemptive

work of the Lord Jesus. To make a mistake here is to mistake the arrangements and purpose of God, and to darken the whole outlook at the Future of Man.

Let us take the case of ancient Israel,—as a clue to guide the mind to a right conclusion,—in the singularly clear and suggestive prophecy of "*The Valley of dry bones*" in Ezek. xxxvii.; and made so by the interpretation of it given to the Prophet. A careful inspection of this Scenic Vision will afford great Light, not merely on Israel's condition in the Future, but warrants one, by parity of reason, to draw a Scriptural, and therefore a reasonable view, regarding the Nations not so favourably situated as that one.

Of that prophetic vision God Himself is the Interpreter as well as the Giver. We are not left to grope our way here, as from the lack of the Spirit's "Gift of Prophecy or Revealing" which the Church soon learned, alas! to despise for more showy gifts or powers, (1 Cor. xiv. 1; 1 Tim. v. 19, 20) we have now to do, in very uncertain and often fantastic interpretations; and so we need no other interpretation of that Scene than the one given; though the subject matter of it may be amplified in and through other harmonious Scriptures. God's explanation is this: "*These bones are the whole House of Israel: behold they say 'Our bones are dried up and our hope is lost, we are cut off for our parts (or 'clean cut off.'* R.V.) *Therefore prophecy and say unto them, Thus saith Adoni (the Lord) Yahvah, Behold! O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the Land of Israel. And you shall know that I am Yahvah,* WHEN I HAVE OPENED YOUR GRAVES, *My people, and brought you up out of your graves. And I will put My Spirit within you, and* YOU SHALL LIVE, *(i.e., again) and I will place you in your own Land, and you shall know that I, Yahvah, have spoken and performed, saith Yahvah.*" Here then in figure and plain speech we are told of Israel's restoration in Resurrection to their own Land,

in some future period ; that period, I think, so long foretold by the holy prophets is "the Restitution of all things": (Acts iii. 21) and foreshadowed so often in their recurring years of Jubilee (Lev. xxv. 13). In this we see a Resurrection entirely distinct from that of the Church which "meets the Lord in the air." These are Israelites, and no longer "in Adam," and not dealt with in the future as such, (Jer. xxxi. 27-34) and they return to their own Land, and there become acquainted with One Whom the Nation once knew not and rejected. This then would appear to be their "order" in Resurrection, and in a sense harmonizing with the statement "What shall the receiving of them be, but life from the dead." (Rom. xi. 15).

That a Conversion of elect Jews by the Gospel ; or a Restoration of a number at the end of the Captivity ; or of living Jews converted at our Lord's Return, (and I have heard all this strangely asserted) cannot fulfil this Scenic Prophecy is clear from God's own Interpretation ; for if it meant anything else than what He thus says, it would be an interpretation that needed to be interpreted, an explanation that would itself need an explanation ! What a hard fight Church Traditions ever make for their lives against the Truths of God !

The fact is, it covers the case of the dead, as usual in Prophecy, far more than of the living. Any interpretation of Prophecies respecting Israel's Restoration to blessing, which may be made without regard to Resurrection lacks the true element of soundness ; for they can no more be fulfilled apart from it, than can the Prophetic Promise of God made to Abraham, to whom He gave His Word that the Land should be his upon which he looked, saying : "To thee will I give it, and to thy seed for ever": and yet *Stephen* avers "*He gave him none inheritance in it, no, not so much as to set his foot on*" (Gen. xiii. 14-17 ; Acts vii. 5). As therefore the Prophetic Promises cover the case of dead Abraham in Resurrection, as proved conclusively to the Sadducees by Christ, and silently

admitted by them, (Luke xx.) so do they cover or incase likewise his dead earthly seed, who are "in number as the dust of the earth," even as Resurrection covers also that of his spiritual seed, who are "as the stars of the sky for multitude"; the latter awaiting the meeting with their Lord "in the air," while the former will meet Him in "their own Land" (Zech. xiv. 4; xii. 10, 11).

The fulfilment of Promises of Life and Blessing made to Man in the natural condition of "*corruption, dishonour, weakness*," (1 Cor. xv. 42, 43) requires first the removal of that condition by Resurrection, otherwise the Promises are rendered null—for "*He is not the* GOD *of the dead but of the living for* TO HIM *all are living*" (Grk.) So true is this law that even "the Blessing and Honour and Glory and Dominion" promised to our Lord Himself "on the Throne of His father David," could not be obtained apart from Resurrection, when for our sakes and for our salvation He had entered the condition in the flesh, of "corruption, dishonour, and weakness," by being born of a woman "in Adam." In such conditions Man now enters the world at birth, "in flesh and blood"; and He Himself "in like manner took part of the same," in linking His lot with us, and taking upon Him our nature (Heb. ii. 14; Rom. vi. 6; viii. 3) in order to overthrow or overcome Sin, and bring back a World to God in Himself. (Eph. ii. 16).

To make clear this matter of Resurrection, I would remark that "Resurrection" in Scripture does not refer to the *body* but to the *person* as being the subject of its power. We generally reverse the order of things, somehow having a natural tendency to pervert Truth; and perhaps in many cases from so often hearing and repeating the words of the Creed, "I believe in the Resurrection of the body," when it should be "of the dead," according to the Scriptures. Our English word "Resurrection" carries with it the thought of rising *again*, meaning thereby the same

material body that had been laid in the grave; and many last dispositions of the bodies of the dead have that in view. In the Greek words used,—the substantive αναστασις (*anastasis*) and the verb εγειρω (*egeiro*) the thought is not conveyed. The prefix ανα (*ana*) often has the meaning of "again," but usually and in this case it has the meaning of "*up*," "a standing up." So with the verb, it has the same meaning, "to raise *up*," not "again"; and while we may attach the word "again," when properly understood it does not, either in the original or the Scripture, draw the mind to the thought of the *body*, but rather to the *person* who fell asleep or died. The Resurrection is likened in short by *Paul* to the case of living seed sown, wherein "*thou sowest not* THE BODY *that shall be*," implying that the believers in Christ come forth with other bodies rather than the ones in which they once lived. (So 2 Cor. v. 2; Mark xii. 25; Gal. iii. 28 *et al.*)

The Natural, or Soulual condition is the universal one in which Mankind is now "sown" in this earth as living beings, in a state of "corruption, dishonour, and weakness." The Biblical figure of "sowing" human beings is often used in the O. T. *e.g.*, Jer. xxxi. 27; Hos. ii. 23; Nah. i. 14; Zech. x. 9; see also Matt. xiii. 37, 38. It is in this sense also *Paul* uses the term "sown," when he says "*he*" (*i.e.*, man; the *Grk.* 3rd per. sing.) "*is sown in corruption, dishonour, and weakness.*" He is not writing about the *burial* of dead bodies, as is erroneously and commonly supposed, aided by translations rendering the *Greek 3rd per. sing.* "it" as if it meant a dead body rather than living man; for there is no analogy whatever between the two things "sowing and burying." Seed is *sown* in the earth with *Life* in it, and because it has life it dies, as the Lord shews, (John xii. 24) and springs up in due time in the body arranged for it, by the wisdom of God; whereas a body is *buried* because Life is no longer in it, and it is *dead*. *Living* seed is

sown; a *dead* body is *buried;* what analogy is there between the two? None. *Paul* speaks of the former subject when he says, "That which *thou* sowest is not quickened except it die"; thereby implying, That which *God* sows is not quickened, or brought up in its own special life and form except it die likewise; and he calls them "foolish or unwise ones," because, with all their natural philosophy and learning and acuteness as Greeks, they did not perceive that Natural Law unfolded to their view the Law of Resurrection out of Death which they had discarded. Seed sown is said to die, *i.e.*, the Perisperm or body dies or dissolves, not the Life that is in it, if I understand natural law aright. So with the Spiritual life, concerning which, these Corinthian Christians asked the question: "*with what manner of* BODY *do they come?*" and, I take it, as meaning their Christian dead; for it is of such they are questioning, and of such the Apostle speaks from ver. 35 to 49 and onwards in answer;—as a careful study will shew. As in Natural Law, so the Spiritual life dies not; the natural body, as a perisperm encasing it, does, and the seed as a whole is spoken of as "sleeping in the dust of the earth" till God brings the Life forth in its Divinely ordered body in Resurrection. When *Paul* says, "*a natural body is sown, a spiritual body is raised,*" apparently contrary to all natural law or order of things, as if nothing intervened between the two, he is addressing persons who possessed naturally, or had been sown in, the first state; but who had been "chosen and called" of God to be something more than mere Natural beings, even to be Spiritual ones "in Christ," and who had therefore "been begotten again of incorruptible seed by the Word of God," through their reception of it by hearing, and who consequently possessed an "*inner man,*" a Spiritual one, renewed daily, as well as an "*outward man*" decaying daily. (See 2 Cor. iv. 16.) In its own time and order therefore, that "new creation in

Christ" within the "outward man, or natural body," even that "inner man" springs forth in Resurrection with a "Spiritual body," in harmony with itself, according to the law of "seed sown." In this clear-cut Law of Correspondence the Corinthians would see a Resurrection as being absolutely necessary in the Spiritual as in the Natural law of "seed sown," in order that they might be put into possession of the new perisperm, or clothing of the Seed, from Heaven, attached to such, 2 Cor. v. 1, 2, etc., as their first natural clothing had been from Earth, Gen. ii. 7.

Thus I say, as the Natural man who has not been begotten again never had a Spiritual seed within, as in the Elect's case, such, I conceive, will be raised from the dead in the Natural or Adamic condition again,—as nought but natural life was theirs,—according to the order of things in Nature: though God must needs give them new bodies,—and He makes nothing of its kind imperfect,—yet in the characters formed in this life, as they laid down so they arise, and enter then on their new condition. Cast away the erroneous and foolish idea of "sowing dead bodies in burial" from the Apostle's argument, and all is clear.

A friend of mine in a Bank asked me once if I knew how to tell a good or genuine U.S. Bank Note. I did not. Opening the Note at the edge he shewed me the ends, through a magnifying glass, of two blue threads running parallel through the Note at some little distance from each other. So, to illustrate, in like manner every good or sound interpretation of the prophetic Promises to Man made in a fallen condition of "corruption," etc., from the primal one, "the Woman's Seed shall crush the Serpent's head," or "in thy Seed shall all the families of the Earth be blessed," and onwards to the end, must have the two blue threads of "*Jesus and the Resurrection*," "the Woman's Seed," Victor over Satan and Death, interwoven therein; otherwise it lacks the element of

Scriptural soundness, however good it may appear at first sight to be, as would also the counterfeit U.S. Bank Note.

It is this aspect of Resurrection, so absolutely needful to any future life at all, being the very fundamental principle of Christianity (1 Cor. xv.), and consequently considered so deeply important in Apostolic Testimony, but so long put out of sight virtually by the false doctrine of a judgment to glory or misery taking place at death, that we can alone understand the scene in *Ezekiel's Vision*, and so not repudiate God's own interpretation thereof by spiritualizing it away. This is also true in regard to a somewhat similar prophetic statement of the Apostle Paul under another remarkable figure, equally striking as being above all natural power, in which "branches of a good Olive-tree *broken off* because of unbelief will be *grafted in again*"; "*for*," saith he, "*God is* ABLE *to graft them in* AGAIN."—Rom. xi. 23.

In considering the Truth conveyed in this figure, the point made by the Apostle that "*God is able*" to do this singular thing, a something beyond or above Natural Power or Law will prove additional evidence in favour of the question asked and unfolded in *Ezekiel's Vision*: "*Can these dry bones live?*" "Adoni Yahvah, Thou knowest," answered the Prophet, implying thereby, "Yes,' to Thy Power; for there is nothing too hard for Thee"! The idea in the figure, as a whole, obviously is, that the Jewish nation having experienced "the severity of God,"[1] will be brought once more into all the life and fruitfulness of the good Olive-tree, with which as *a Nation* they had been in a measure connected formerly, and on which their national life depended, as the Prophet

[1] The Greek word rendered "Severity" literally means "cutting off"; and appears to be a play upon the word, as *Paul's* custom was occasionally so to do. Even our English word might be so used, as allied with "*Sever*" to cut apart.

Hosea particularly declares. See Hosea i., ii., iii., and xiii. 9-14; xiv. How then is this to be brought about? it may be asked. The answer generally, I find is to this effect: The Lord will re-gather, at His Return, all the Jews then living, from their scattered condition in the world, and all their future generations, convert them to the Gospel, and endue them once more with their ancient privileges as His People, etc., etc.[2] But does this meet the requirements of the Apostle's figure as an interpretation? Or the striking point of his parable of a Tree and severed Branches? Not at all.

To illustrate:—Suppose I should see a husbandman at work lopping off branches from an Olive-tree in his Vineyard, and leaving them strewed over the ground; and in the course of time, when the sap begins to flow in beautiful Spring, a period that ever reminds one of Resurrection life, I should find him again busy grafting into his Olive-tree some good branches with vigorous life in them and not from "a wild Olive-tree, *contrary to nature*" as formerly he did, but of its own kind; and I should say unto him, as I looked at the numerous branches still lying around that had been cut off: "Why did you cut them off?" "Because they were of no use, fruitless." "Canst thou do nothing with them?" "They are only fit for fuel," he replies. "Can nothing, that thou knowest of the laws of horticulture, be done so that these old dead branches that had been *cut off* for their worthlessness could be *grafted in again* and made of service?" He would naturally reply, with an amazed look at my strange enquiry, "No, they are dead." "True, indeed," is my response: but—"Can these dead

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[2] Some Teachers are so ignorant of Prophecy, that they say God has done with the Jews for ever; they will never again be His National People, forgetting, if they ever knew, His Word, (which cannot be broken), in Jer. xxxi. 35-37; xxxiii. 19-22; and Zech. x. 6.

branches live again? Dost thou think GOD could do it in some way?" "Yes," would be the reverent answer of one acquainted with Him, "God could put life into those old dead cut-off branches, and GOD IS ABLE TO GRAFT THEM IN AGAIN." In that last sentence lies the point and force of *Paul's* argument; and it seems to have escaped the eye of any writer that I have met hitherto; or, if it did not, that he was afraid to note it, lest Orthodoxy should bring him to book with its Tradition.

I may ask,—What "*ability*" would be exhibited by a husbandman in grafting living Branches into a living Tree according to Natural laws? But should he put life into a cut-off and dead branch and graft it in *again*, and cause it to bring forth fruit, would not one see "ability" of a type beyond all Natural law, reaching into the Supernatural? What force would there be in the word "ABLE" as applied to GOD by the Apostle, and what striking instance of *great Power* exhibited, I may reverently question, if all that he meant was that at the Return of the Lord unto Zion He will restore to the living Jews at that period their ancient status and privileges, and reinstate them as His Nation? The answer is self-evident. Great Grace there would be; but of Power? None, corresponding to the Apostle's strong figure of speech. But what Man neither could and probably would not do,—so natural, though so subtil, is the spirit of vindictiveness in the matter of retributory award for evil doing,—GOD, Who so differs from Man, (Isa. lv. 8, 9) is evidently both willing and able to do in His own good time and way, in His wonderful Love and Power; for saith He: "*I have Mercy upon them, and they shall be as though I had not cast them off*," Zech. x. 6; "*I will have Mercy upon her that had not obtained Mercy*," Hosea ii.; "*Is there anything too hard for Me, Yahvah, the* GOD *of* ALL *flesh*," Jer. xxxii. 17, 27.

The husbandman, grafting in other living or new

branches of the same species into an Olive-tree, could not be said, with any propriety or accuracy of language, to graft in *again*, *Branches* that had been *cut off* and were dead. But *Paul* here states that God will graft in *again* the Jews who had been *cut off* from their Olive-tree for their unbelief and were dead; even as he foretells that Gentile Christendom as part of the Church nominal is doomed to be "cut off" also, and for the same cause, in that its testimony for Truth fails in spite of its boasted pretensions and connection with the Olive-tree. And so effectual will be the re-grafting of the natural branches that were cut off, together with others also, into their own Olive-tree, that alike with all the branches, "*they shall blossom and bud and fill the face of the World with fruit*" (Isa. xxvii. 6). The Gospel of Redemption accomplished in Resurrection is the key that God put into *Ezekiel's* hands to open out the Truth of his Vision: the same key fits, and none other, to open out the Truth in Romans xi.

Some one may say, but He reserves as a condition, "If[3] they continue not in their unbelief." True: and with reason is it so said: but when this period arrives, —"when" unbelief no longer holds them, when they "look on Him whom they pierced,"—He can make, and will make their environments of a very different character and tendency to that of olden time. He will then do for them, so Prophecy declares, what He never did do for them, as His people, in their former life, save, I conclude, the Elect among them, (as in Elijah's day, though not in its present fulness) for had He done so, how different the case would have been with them. Why He did not I cannot say, I only

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[3] The Greek work rendered "*if*" does not infer doubt at all. It is an adverb of Time, and signifies "*when*," as seen in many cases: *e.g.* "*When He shall appear*": not improved by the R.V. "*if*": "*If another shall come in his own name*," *etc.*, "*If I be lifted up*," *etc.*, *et al.*

can affirm my belief that He did what Infinite Wisdom knew was the right way for that period. The "*veil*," ever since the days of Moses has been on their hearts as a Nation till now, so *Paul* intimates: (2 Cor. iii. 13, 14; Exod. xxxiv. 33) and *Moses* expressly said: "*Yahvah hath not given you a heart to perceive, and eyes to see, and ears to hear unto this day*" (Deut. xxix. 4). *Paul* testifieth also of his own period concerning this favour: "*the Elect obtained it, and the rest were blinded unto this day.*" He knows best, Who has the real good of all men at Heart, doubt it as they may, why He so left them to their natural tendencies of unbelief, and thus to gather up an experience of "good and evil": but *Moses* adds to his words above, permitted as a Seer to look into the future period and see their Restoration from their Dispersion under the Curse, that then "*Yahvah will bring thee into the Land which thy fathers possessed, and will circumcise thine heart, and the heart of thy seed to love Him with all thy heart, and with all thy life, that thou mayest live.*" Note the characteristic personal feature now used of the singular pronoun, "*thy*" (Deut. xxix. 1-6). It is to the same period of Redemption in Resurrection that the Prophet refers when He makes the New Covenant with them recorded in such passages as Jer. xxxi. 27-37; xxxii. 37-42; xxxiii. 3-9; and when "*He puts His Law in their inward parts, writes it in their hearts*," and no longer upon stones, and "*gives them one heart*," *i.e.*, a united one of will and understanding, so that "*they shall not depart from Him*":—graces that He never gave them nationally as His people in past time:—and no theory of the return from Captivity in Babylon can possibly fulfil these words, nor during any period since their utterance: in a word, nothing short of the Resurrection period can meet the case, when, as *Paul* states: "*the receiving of them shall be life from the dead*," as *the casting off of them*, their cutting off, had brought about "*the reconciling of the world.*"

Under such circumstances can we reasonably expect that any of them will "remain in unbelief"? But should such be the case, it is met in the "Epistle to Hebrews,"—a word meaning "passers over," implying Resurrected ones,—at chap. x. 26-31, a passage that cannot, as I have elsewhere noted, fit itself into this Dispensation. But even if some thus "willingly" choose sin under their "full knowledge," it does not disprove the real probation in the future given in Resurrection.

Once more I ask, so important I deem *Ezekiel's Vision* of the dry bones, and *Paul's* statement to be in the understanding of this subject: Why were those branches broken off? "*For their unbelief*," saith *Paul*. Then it is clear they are not "just" ones here spoken of, whom God intends to graft in again by Almighty Power, and Overflowing Mercy; but the very people who had died in their unbelief of what God required of them. "*My thoughts are not your thoughts, neither are my ways your ways, saith Yahvah*": referring to His wonderfully forgiving nature: seen in verse 7 of Isa. lv. "*I am* GOD, *and not Man*" in this matter of forgiving the unworthy, He said by *Hosea* (Hosea xi. 7-9) in this very same period of Restoration. A very suggestive line of thought in passing may here be opened by a consideration of what God has required of Man under various circumstances and times. This is seen in such passages as Gen. xv. 5-6, revealing what He required as a matter of Faith in Abraham's case: Deut. x. 12-13 in Israel's case: Micah vi. 5-8 in the case of Man in general: and in Rom. iv. 20-25, and x. 8-10 of any one in this Dispensation, in order that now they may have eternal life as a free gift, righteousness being, through faith, reckoned unto them. *Micah's* words refer to a dialogue between Balak and Balaam, the last of Gentile seers, on this subject. Verses 6, 7 are Balak's question: verse 8 is Balaam's answer to him as a man (*Heb.* Adam). It overthrows a good deal of

the ordinary Theology, even as *Peter's Vision* did in his case, Acts x. 11-16, 28, 34, 35, R.V.

Again: that *Ezekiel's Vision* covers the same case and sets forth the same Truth that *Paul* does, that the *unjust dead* in Israel are included in the Restoration that he saw, is clear from the description given of their confession and self-loathing at that time: "*Then shall you remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations*" (Ezek. xxxvi. 31). In that most remarkable chapter, Ezek. xvi. elsewhere noted herein at Chap. III., the Prophet is moved by the Spirit to unfold the sight that unjust Israelites, figured by their City, Jerusalem, have of themselves in Resurrection; for that the captivity from which they return is nothing short of the Captivity of Death is evident, by being at the same period as the Restoration of Sodom from Captivity, which, without controversy, was that of Death by fire from Heaven; as our Lord Jesus confirmed (Luke xvii.), and not a captivity from War. When all these persons represented by their Cities are thus restored from the Captivity of Death by Him Who "took *Captivity* captive,"—a personification, I think, of Death as a strong man who was ever taking captives,—then a comparison takes place of their respective characters which results, speaking in a relative sense, in a justification as it were, unto Sodom through Jerusalem's greater guilt: for "Sodom, thy sister, *hath not done . . . as thou Jerusalem hast done; . . . neither hath Samaria committed half thy sins; . . . be thou confounded and bear thy shame in that thou hast made just thy sisters; . . . thou art a comfort unto them.*" Then follows that deeply significant word "NEVERTHELESS": a contrasting expression always emphatic, and should be used sometimes when it is not, as (*e.g.*, in Hosea ii. 14, instead of "Therefore": "NEVERTHELESS, *I will remember My covenant with thee in the days of thy*

youth i.e., as a Nation). . . . *then shalt thou remember thy ways and be ashamed . . . and never open thy mouth any more because of thy shame,—when I have forgiven thee all that thou hast done, saith the Adoni* (the Lord) *Yahvah*" (Ezek. xvi. 48-63, R.V.) What grandeur of Glory unsurpassed in this Vision of Him, "*Who is full of compassion, ready to forgive, and delighteth in Mercy!*" A Picture drawn, with its strong Lights and Shadows, by the Master Himself: —those guilty Jews, Samaritans and Gentiles in their capital Cities forming the dark background on which the Light of Ineffable, Quenchless Love is so sweetly seen!

I have dwelt thus long and particularly upon the case of Israel, because it affords the strongest possible proof, to my mind, especially in connection with the peoples named by *Ezekiel*, that the true probation in life on the part of by far the great majority of the dead,—who still to God are living ones (Luke xx.) like the dead maiden was to Christ,—will take place subsequently to their Resurrection or Restoration to the Adamic life, by virtue of the Ransom Christ Jesus gave for all. The Elect, or those "in Christ" in this Dispensation are on a different plane, and of a different "order," as the Word of God intimates in Rom. viii. 28-34; 1 Cor. xv. 23; so also John v. 21, but the non-elect, those not taken out of Adam and grafted into Christ Jesus in this present life, appear to stand forth in this Prophetic Scene under the form of Jew, Samaritan, and Gentile; the three representative classes ministered unto, and blessed in their several needs and degrees, during our Lord's Earthly ministry.

The argument, therefore, in favour of the view that Resurrection will become to such persons their own individual period of probation for life,—the race-probation being over in Adam,—and their first opportunity to make an intelligent choice of "Life or Death, Blessing or Cursing," after their preparatory experience of Good and Evil, which experience Adam lacked when on his trial of "Obedience of Faith,"

this argument, I say, is especially strong where that part of the scene in *Ezekiel* is beheld in which Mercy and Pardon are freely extended to humbled and contrite but exceedingly guilty Israel; a people possessing the knowledge of God, of His Will, and of His Goodness, above all others. They stood before the World as an unique People, to whom He gave His Oracles; to whom He made known His Sabbath, after giving them the Manna;[4] a Nation of whom God had said to *Moses*: "*My Name is upon the Children of Israel*" (Num. vi. 27; Deut. xxviii. 10), a fact of which He reminded *Solomon* at the opening of the Temple which He had "chosen and sanctified that *His Name* might be there for the age," also: that Name which meant His Character, all that He is, He was, or He will be (Rev. i. 8); and which they had dishonoured by taking or bearing it upon them in vain, or to no purpose, as chosen ones whom He had brought out of Egypt for Himself; but who had most utterly failed to honour Him as their "own God."

This reasoning from the greater to the lesser, from "many stripes" deserved, to "few stripes"; from the pardon of very great guilt to lesser guilt: it is reasoning deductively, by way of inference

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[4]Many Christians do not see the expressive Truth contained in the Sabbath being made known only to Israel, as several passages reveal, *e.g.* Neh. ix. 13; Ezek. xx. 12; Exo. xxxi. 13-17; Deut. v. 15. '*Shabath*' as a Hebrew Root meaning "to cease, cease from work" signifies "Rest." Set apart from Creation, but not manifested for centuries;—as was Christ, set apart also but not manifested, or sent forth till long centuries had passed—(John x. 36) in due time this "Shabath" was made known as a "sign," or type of something, to Israel, God's own people after their Redemption by blood from slavery and bondage, followed by "Manna" from Heaven, another sign or type, of which they partook, and then the Sabbath, *the Rest of God*, is made known to them. This is the experience of all the "elect" to-day also: and what were "signs" to Israel become the realities fulfilled to them through their faith.

logically, inference authenticated by means of other Truth, that if such be the case with so favoured yet so guilty a people restored from the Captivity of Death, then, by such parity of reasoning, and by equity of judgment on God's part,—for "His ways are equal,"—and by His unfathomable Mercy and very Nature of Love, then, I say, nations not favoured, and less guilty, left in their natural Darkness or hardness and unbelief (Rom. xi. 32), persons not taught and drawn of the Father unto Christ (John vi. 44) whose hearts the Lord did not open to attend to the things spoken (Acts xvi.), will likewise be made partakers of the same Eternal Pity and Mercy, and know at last that the unknown or untrusted GOD is Love. Is there no significant force in His words to Israel? "*He loveth a stranger* in giving him food and raiment: love ye therefore the stranger; for ye were strangers in the Land of Egypt" (Deut. x. 18). A stranger was a sojourner in Israel, not a native, but a Gentile. "*Is He the God of the Jews only, and not also of the Gentiles?*" (Rom. iii. 29). Under such restored conditions each one then becomes under Probation on his own personal standing, as Adam formerly did, a needful and reasonable requirement, when, if obedient,[5] he will have a "right to the Tree of Life."

[5] I would note here by way of suggestive thought, that I regard the correctness of Rev. xxii. 14, as emended in R.V. is open to question: for the *Syriac Ver.* older than Greek MSS. retains, "*do His commandments.*" The emendation is in the Sinaitic MSS. it is true, but that is no absolute guarantee of its authenticity. The Revisers retained the first clause of Rev. xx. 5, *though the Sinaitic MSS. did not contain it*, a questionable thing to do without note or comment in the margin, merely on their own judgment of the Critic's law of homeoteleuton, or sameness of the previous clause-ending. Moreover, the internal evidence of Scripture is against the emendation. "Washing robes" as being a right to partake of the Tree of Life is out of harmony with this Dispensation; or the last one; or the next, according to other Prophetic sayings. "Robes" or garments are used in Scripture as symbols of character or condition, defiled or otherwise: *e.g.* Rev. iii. 4. Our first parents were without clothes, a symbol of

I have lingered over that beautiful scene of Resurrection and Forgiveness in *Ezekiel's Prophecy*, for it shews us God's great Heart so clearly, and one sees Prophet and Apostle grasp hands over that Sun-lit view of Eternal Love (Jer. xxxi. 3, 4), with its Rainbow shining out amid the falling Tears of the risen dead; affording as it does to both, strong inferential proof for the latter's words: "*I have a* HOPE *toward God . . . that there shall be a resurrection . . . of the unjust.*" It is a picture drawn by the Master Himself, telling us as it takes us into this Resurrection Period, of God's most gracious object ever kept in sight by Him, since the day that He gave Adam and Eve those cheery and hopeful words, amid their sin and sorrow as they fell: "*The Woman's Seed shall crush the Serpent's head*": which was to say in figure,—'I provide a Deliverer from the Death which ye have justly incurred through sin': a sentence fraught full with Hope from the very nature of Restoration to life again so promised: for what so dear, so inexpressibly dear to men as life? Even now with all its inequalities

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innocence, when as yet no character was formed, and when it was, God clothed them with very significant garments after they had tried to clothe themselves. "Washing robes" implies defilement of robes worn, and is not at all synonymous with a sinner coming to Christ and receiving free forgiveness; a confusion of thought that has also darkened the true meaning of 1 John i. 7, which by its context is seen to refer to believers "walking in the Light," and receiving the cleansing Power of His Life in them, symbolized by His Blood;—"for the blood is the life,"—even as a sick man would be "cleansed" of his evil by the transfusion of healthy blood from another man into his veins.

Life is now a free gift to those in Christ: in that coming Age it will be, as under the Law, and as it would have been to Adam, the result of obedience. See Ezek. xviii.; xxxiii. 10-20, as Truth applicable to the Future. So also Rev. xxii. 14 refers to the same Millennial Period of our Lord's Return, Messiah's Day, The Age to Come. Some earlier MSS. may yet turn up, and shew whether the oldest of all the Versions, and some scholars regard the Syriac as above the Versions, is not the correct reading, in harmony with the general and future Law of Life in the Scripture.

and troubles, its trials and tangles of life, a healthy life has ever been regarded as the best, the highest earthly good Man could covet. What then must it be for the mass of sick, sad, struggling Humanity once more to live, restored to perfect Life and Health by the Second Man, the Lord Jesus, "the Resurrection and the Life," and to hear His Blessed Voice of Pity and Power say, as He finds them in their new condition: "*Thou art made whole, go and sin no more, lest a worse thing befall thee*"!

Wherein lies the feature of Hope, in connection with judgment hereafter, requires another chapter.

Chapter VII.

THE JUDGMENT WHICH FOLLOWS THE RESURRECTION OF THOSE NOT IN CHRIST, MORE PARTICULARLY REFERRING TO "THE UNJUST."

"*As Paul reasoned . . . of judgment to come Felix trembled.*" —Acts xxiv. 25.

"*The judgment of God is according to Truth.*"—Rom. ii. 2.

"*For the work of Man shall He render unto him, and cause every man to find according to his ways.*"—Job xxxiv. 11.

WITH respect to the believer in the Lord Jesus, I may say, in entering on this subject, that, as in other things, he stands unique, because being "in Christ" he has "*passed over from Death into Life*," and, as the Lord intimated, "*shall not come into judgment*" for sin; but a judgment, as I understand *Paul*, of his works, whether they be good or bad:—"bad," not in the sense of evil, but as the *Greek* implies in φαυλος, *(phaulos)* "bad" in the sense of work being bad, poor, worthless, or of little use when rightly judged (2 Cor. v. 10). In passing on I would notice, that, to my understanding, "the Resurrection of the just" appears to be a different "order" to the Resurrection of "the Body of Christ, the Church." I will merely, however, throw out a suggestive thought, long familiar to me, which readers can pursue and enlarge for themselves. There are many whom at Resurrection God will account as

"just," who belonged not to the Church; nor did they know aught of the Truth which is required to be held in this Dispensation to obtain Life eternal. See Rom. iv. 24, 25; x. 6-10. Many such lived and died in Israel, and may be represented by such characters as Zachariah and Elizabeth, "walking in the commandments and ordinances of the Lord blameless," but as Servants rather than Sons, "*receiving the Spirit of Servantship unto fear*" (Rom. viii. 15; Gal. iv. 6, 7). Such O.T. Saints I take to be the "Bride of Christ"; which when seen in *John's* Vision (Rev. xxi. 2, 9-14) is distinctively Jewish in feature; and in figure is "*the City for which they looked*" (Heb. xi. 10); and which is seen by *Isaiah* in his visions also (Isa. liv. 5-12); while the Church as the Body of Christ awaits its revealing as "*the Temple*, the Habitation of God" (Eph. ii. 22); each in its place corresponding to its type in O.T.; the City distinct as Yahvah's wife, the Temple as Yahvah's peculiar Dwelling-place or Habitation; the latter having the more honourable distinction. O.T. Saints do not find their place in the Church (Matt. xvi. 18). The Church completes or forms the perfect or entire Christ, Head and Body, as *Paul* sheweth in 1 Cor. xii. 27, etc., and so it is the Bridegroom's Body, or the Saviour's Body, or the Body of whatsoever Christ is the Head. The Bride is seen in the O.T. Prophecy; but the Church is not, being as *Paul* states "unknown to former ages," and so "is not found therein," which is sufficient of itself to condemn the popular error that the Church is the Bride (Eph. iii. 3-6; Col. i. 24-26). *Cornelius*, too, may truly represent another class outside the pious Jew, for he was not a proselyte, (see Acts x. 28, 29, 35, R.V.) but appears as a devout and charitable worshipping Gentile, yet "acceptable to God," to *Peter's* great astonishment. Astonished believers are not all dead yet when the Mercy and Goodness of God are in question, seen stretching out even a *little farther* than they thought it could! Now had this man died

before God had revealed Himself to him in the Lord Jesus, he would not have been a member of the Elect Church; but he certainly did come, on the Lord's own shewing, under the class of "devout and just" ones, and would of necessity be so accounted at "the Resurrection of the just" among Gentiles. Such a view completely upsets the Creeds: *e.g.*, Art. xiii. Ch. of Eng., which says: "Works done before the grace of Christ and the inspiration of His Spirit, *are not pleasant to God*, forasmuch as they spring not of faith in Jesus Christ." Such workers are comparatively rare perhaps, but ever ready from their very disposition to receive the good news of God. But the "*Confession of Faith*" in its stern spirit exceeds the *Article*, not only by saying "the works are therefore sinful, and cannot please God"; but caps the climax by adding: "yet their neglect of them is more sinful and displeasing to God"!! Strange Law and Logic indeed! I fear the professing Church Militant would not let even any crumbs of Blessing fall unto outsiders, if it had its own way of judgment, and would have been deaf to *Esau's* appeal in his distress: "*Bless me, me also.*" But True Faith has a keen ear as well as kind heart, and *Isaac* heard a Voice; and "*by Faith he blessed Esau concerning* THINGS TO COME" (Heb. xi.).

Once more: there are some who consider that the "seed of the Serpent," (Gen. iii. 15) or those of whom our Lord speaks as of "your father the Devil," are excluded from the benefits of a Redemptive Resurrection, as being a different class of beings. My answer to such is: our Lord prayed for these very men He so designated,—His very murderers, sons of their father "The Murderer,"—when on the Cross. Need I say more? Scripture knows of no seed connected in the flesh with Adam debarred from the fundamental principle and blessings laid down in 1 Cor. xv. 22. I fear we are all more closely related by birth to the Evil One than some of us suspect perhaps.

With regard, however, to any feature of hope in

connection with future judgment, I might indeed leave the thoughtful reader to form his own conclusion as to the purpose of God in restoring the Race in Resurrection, by the touching examples, afforded in the foregoing scene in Ezekiel xvi. concerning Jew, Samaritan, and Gentile. One can hardly fail to see that Love and Wisdom must have some beneficent end in view, as at the close of a previously exercised judgment to bring them to a right condition of mind, Forgiveness is so graciously declared.

It completely shatters the idea which some maintain that God raises the unjust to shew His vengeance on evil by re-casting them for their former sins into the Second Death ; an act which would be utterly unlike His Wisdom, Mercy or Justice :—two deaths for one sinning. I need not dwell on another aspect, and a far worse one, inexpressibly so, of the terrible perversion of Truth and Equity by the Church Creeds, of God raising the unjust to rejudge them publicly, and re-cast them with the additional torments of body restored to them, into an everlasting life of misery and sin, (though the Creeds say strangely that had been done and entered upon previously at Death) for the purpose of setting forth "*the praise of His glorious Justice*," as the *Westminster Confession* puts it; though they had been born and left in an evil condition through heredity, and "*passed by for the glory of His Sovereign Power over His creatures*"!! One is astonished that such a Creed could ever have been framed by Christian men in past days of Reformation in the Church : but still more so that it survives, and is upheld, and not repudiated by its adherents to this day !

The punishment or just judgment which attaches to wrong doing, and which it sooner or later brings, when unrepented of, is seen from the Word of God to be most sure ; even though "its feet are shod in wool," as an ancient Proverb hath it, and so travels slowly and silently, and to this in some way Consci-

ence, even though hardened, naturally gives its assent. It is significant to note that *Paul's* view of a resurrection for the unjust tinged with Hope did not prevent a fervent appeal being made unto Felix, with whom he reasoned shortly afterwards to ponder the consequences of an evil life, and so powerfully, that the very thought of "a judgment to come" made the iniquitous Governor tremble under the prospect. "The Mills of God grind slowly, but they grind exceedingly small," is an old English saying: yet it was a fine thought that the old painter put on his canvas when he drew the Avenging Angel with but one wing, while the Angel of Mercy had two. He had verily caught the Spirit of One, Who "*is slow to anger and delighting in Mercy.*" Of deep meaning is the sentence "Mercy rejoiceth over Judgment," when applied to Him to Whom "all Judgment hath been committed," Who became Son of Man, and died for Love of Man to save him. "*Ye know not what manner of spirit ye are of*," though not retained in the R.V. is evidently one of the genuine sayings of Christ preserved by the Church as having been used against fiery-spirited disciples ready to exercise punitive powers in a wrong spirit; and is applicable to many such disciples of Christ to-day. Like as with *Jonah* and the *Elder Son*, the Prodigal's brother, a petulant spirit has too often marked the Christian as also being tainted with this characteristic feature of Man when "Mercy rejoices over Judgment" in his sight. "*I knew Thou art a Gracious God and Merciful, slow to Anger and of great Kindness*, therefore I fled to Tarshish," said the Prophet; who looked on the Ninevites as the dog-worriers of his Nation, the Sheep of God. "This thy son," said the Elder Brother: "Thy brother," responded the loving Father! It is well to remember on what condition and what circumstances Grace and Mercy found us ourselves, and that it is not all improbable that our God will put into practice in the Hereafter of Judgment what He preached to the Early

Churches by His Apostle, about leaving "Vengeance with Him," and to try the melting-down process of their enemies with His recipe of Loving-kindness (Rom. xii. 19, 20).

Warnings of impending punishment in this present life for evil done, or the punishment itself are evidently given or inflicted for a remedial purpose, by so Patient and Merciful, so Wise and Just a Being (see Heb. xii. 5-11). I do not include in this view the actual destruction of the evil doers, for that at once ends life and thought (Psa. cxlvi. 4), though it may serve to good purpose as a lesson to the living, and with the destroyed ones when raised up again, as is implied, as we have already seen, in the example of Sodom. "Stripes" are not administered by swords, but rods; and Rods are for chastisement for a remedial or reformatory purpose; and to chastise means, to make chaste, and is synonymous with "discipline" or "nurture" of children (see Eph. vi. 4; *Grk.* and R.V.).

I have said thus much with respect to Resurrection judgments, because I have found so many who think that naught but judgment or punishment of a vindictive character must then overtake those outside of the Church; and that such as they are pleased to call "unsaved ones"—a questionable term as generally used, in view of Universal Ransom—as dying without Christ, dying in their sins, dying without having been regenerated, or having no faith in Christ for salvation, must incur an irrevocable sentence of punishment to everlasting life in sin and misery and torment, or to a destruction by "the Second Death," without any discrimination whatever on God's part, with regard to their past lives or circumstances. Such theories, however, must eventually vanish before a careful consideration of the words of the Lord, the Judge Himself, when denouncing the cities of Bethsaida, Chorazin, and Capernaum, as, humanly speaking, He well might because "they repented not at His mighty works." He declared it would be "*more tolerable* for

Tyre and Sidon and Sodom in a day of Judgment than for the others, because they would have repented long ago in sackcloth and ashes."

Knowing that the period of Man's Resurrection is the true one of awards, these words make it clear there is "a day of Judgment" for Evil-doers: but they also make it singularly clear that much discrimination will be exercised, and that judgment does not fall on all, alike and without degree; which would be the case,—and it has been so stated continually and strongly—were the doctrine of everlasting torments true. The "many stripes and the few stripes" of which He spake, show the largest discrimination (Luke xii. 47). The one "which *knew and did not* his Lord's will is beaten with the many": while he "who *knew not* and yet did things *worthy of stripes* is beaten with the few." It seems to imply also that in some degree Right and Wrong is understood by all.

Mark also the tenderness of Compassion, the touch of Pity, the Loving regard for the sufferer's character while undergoing remedial "stripes" which characterizes the Law-giver's mandate in Deut. xxv. 2, 3, so that loss of self-respect, and a state of despair, might not be lastingly incurred. In that Statute it is enacted: "*If the wicked man be* WORTHY *to be beaten . . . forty stripes the judge may give him, and not exceed*"; implying discriminating powers of lessening—"*lest if he should . . . beat him with many stripes, then thy* BROTHER *should seem vile unto thee.*" Does this teach no lesson bearing upon future judgment? Can we think that He, when thus charging His under-judges, had no eye to that period when as Sovereign He should administer stripes to those worthy of them, in thus mingling Severity with Tenderness, Mercy with Judgment?

Such a course tends to create a favourable impression on men's minds, beholding Justice mingled with Mercy, and consideration for the sufferer, in the administration of punishment: while on the other

hand, nothing is more calculated to impress the mind with a sense of injustice than an indiscriminate application of "many stripes" or of death meted out alike for one and all by a Sovereign Power without regard to conditions and circumstances. Such a principle, alas, so commonly taught in Theology by the advocates of everlasting torments does much, very much, to foster infidelity; and also a laxity on the part of others respecting punishment hereafter. Human Nature, Reason itself, repudiates such looseness of thought. Because "He delighteth in Mercy" will He not punish? Because He is the Father of all Mankind will He not chastise in the Coming Day? Because He is Love will He not administer stripes? Has Man nothing to fear for hate and oppression and cruelty in this life? For avarice and dishonesty in business? For wrong-doing and lack of mercy? Unless repented of and forsaken? Scripture shows there is much to fear, and Conscience owns it would be deserved; and in the Coming Day not merely will men say: "*the Judge of all the earth will do right*," but will assent to the fact that whatever He may do is right; a conviction which an indiscriminate judgment, or a perpetual torment, or a punishment of an arbitrary character with no beneficial end in view, but only a mere satisfying of Vengeance, could never induce the mind of Man formed in true Reason to render. "*Are not My ways equal?*" saith Yahvah; and Man replies,—'They must be, they cannot be aught else.'

That anguish, tears, and bitterness of woe in their degrees follow "Resurrection to Judgment" in the case of evil-doers is clear from several passages in Holy Writ; particularly in Christ's words to the recreant Jews. Some will recur to the memory of the reader. But the question arises: What is the object of the judgment rendered and the tears caused thereby? It is, I apprehend, from one point, to square things that have been unequal; to adjust things that have

been so mixed up; to unravel things long tangled in apparently hopeless confusion, injustice, and inequality in this "life that now is." But is the judgment an irreversible, irrevocable doom of exile from all future good and blessedness. Is the anguish so bitter, a hopeless sorrow? Are the tears and the wailings those of hopeless Despair? Doubtless under the awful and solemn circumstances of adjustment it may almost seem so at the time to the sufferers under chastisement, even as the trembling heart of the disobedient child, conscious of determinate wrong-doing, seems for the time being as if in a manner launched out on a sea of darkness and anguish, under the stern glance and raised arm it may be of a justly angry father yet wise and good, as it awaits in fear or terror the "stripes." But as with such there is an "*afterwards*" to the "grievous chastening" when rightly received, as the writer most significantly tells the *Hebrews* (*i.e.*, men who have passed over), so with the remedial punishment, it would appear to me, of the judgments in Resurrection. "*More tolerable for Sodom than for thee, Bethsaida.*" Can Reason reject or find fault or flaw with such a statement? Put the words by the side of the Prophetic view in Ezek. xvi., and we can see "more tolerable" or "less tolerable" does not mean "hopeless" by any means; but the Words and Scene rather bring to view the meaning of the "afterwards" of Heb. xii. linked with the "stripes" of chastisement, which have not apparently, nor even necessarily, been publicly seen so much as have their intent and effects in bringing men to a sense of their sin and the evil and loathsome character of it, in order that they "may be confounded and ashamed when I have forgiven them, saith Adoni Yahvah." It is no matter of slight significance in the beautiful story of Joseph and his brethren, which as History is typical, that when he *made himself known* to his brethren "the *second time*" they met (Acts vii.), and fully forgave them, HE AND THEY MET ALONE. His dealings

with them previously, apparently harsh and strange, yet, as we see, in the deepest tenderness of Love, had brought their sin to mind. "*We are verily guilty concerning our brother*," though no accusation had been made to arouse the conscience concerning their past evil-doing in the day when they had sold him to Merchants going down to Egypt. But now that they were in Egypt themselves, and their condition one of sore trouble, their sin rose up before them, and self-accused they stood in the presence of a Man whose dreaded power, they found after all was "manifested chiefly in showing Mercy and Pity," when the needed grievous time had done its work, and was over in his sight. "*Cause every man to go out from me, he said, And there stood no man with him, while Joseph made himself known unto his brethren*" (Gen. xlv. 1). The great-hearted Forgiver, and the humbled forgiven ones welcomed to that Heart! What an exquisite piece of typical History unfolding the coming future meeting of the Lord Jesus and His evil-doing brethren after the flesh. No part of Sacred History more suggestive of the Wisdom, Power, and Love of God our Saviour in future Judgment of guilty Israel for hating Him than this scene of the once Suffering Man now exalted to Power by the Potentate who said to Him: "Only in the Throne am I greater than thou."

Will the prayer of the Great Sufferer on the Cross be forgotten in the Day of His Power? Let this matchless story in Genesis (xliv.-v.), the Visions in Ezekiel (xvi.-xxxvii.), and the mournings seen in Zechariah (xii.) answer. If such be the dealings in judgment pourtrayed therein with the guiltiest of people, the Nation of Israel, then in all reason with God at its back I have ground and hope for saying that Mercy no less will be meted out in judgment of others far less guilty. FABER sang truly of Heaven as well as sweetly:—

"There's no place where earthly failings
Have such kindly judgments given;
For the love of God is broader
Than the measure of Man's mind;
And the Heart of the Eternal
Is most wonderfully kind."

"*I will abundantly pardon*," is a Word of the Most High concerning the future of Israel in the Coming Age: and "*My ways are not your ways*" is very wide in its comprehensiveness of view with regard to Man's ways (Isa. lv. 7, 8).

That the present life is the period which makes character, and decides His ways in a Future Judgment is evident I think from many Scriptures: but the subject must come up in another chapter.

Chapter VIII.

CHARACTER AND CIRCUMSTANCES IN THIS LIFE DETERMINE THE NATURE OF THE RESURRECTION OF JUDGMENT.

"*The hour cometh in which all that are in the Tombs shall hear the Voice of the Son of Man, and shall come forth, . . . they that have practised ill, unto the Resurrection of Judgment.*"[1]

—John v. 28, 29, R.V.

THAT there is a vast difference in every way in Resurrection, spiritually, mentally, bodily, between the condition and prospects of one who has slept "in Christ" in Death and hears His Voice bidding him "Awake! Arise!" and one who has fallen asleep or died "in his sins" (John viii. 21, 24) I stay not to prove. The former is in, and then like, and with Christ for ever: but the latter is restored to an Earthly condition, and abides his time on the Earth, as did Adam, with his environments and condition suited for his position. Many a flight might be made into the regions of Fancy as to his abode, clothing, work, food, company, etc. He took nothing of his possessions with him when he lay down to sleep; he comes back,

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[1] The Greek κρισις (*krisis*) means a judgment, a trial, a separating, as also an issue. It does not at all mean "damnation" in its Theological usage; a word a certain class of preachers love to use with such apparent gusto, that they find with regret the R.V. rightly omits it.

I conclude, naked as he went, once king or peasant,—in riches or poverty (Eccles. v. 15). But all can only be fancied, so I leave such thoughts. But of this, one is sure, that whatever his conditions, how much soever "made whole," as I have before said in body, the Man that slept is the Man who arises, the same Man who made his character by his past life in the former period. Nero the persecutor does not rise a Saul of Tarsus in spirit, nor Cleopatra a Mary Magdalene, nor Jezebel a Dorcas, nor Alexander VI. of the Papacy a sorrow-stricken Manasseh, though he did wear "the Fisherman's Ring"; whatever they may afterwards become. Nor because the Lord Jesus gave Himself a Ransom for all does it follow that one dying out of or "*without Christ*" rises from the dead "*in Christ*" as some writers fancy, from a complete misinterpretation of those words "in the Christ all are made alive again," in 1 Cor. xv. 22.[2] Sodom rises, not a people whose "sin was destroyed" by their destruction, as others foolishly argue,—save that it put a stop to their sinning,—but the same persons who died, and, though restored to complete Adamic life and so "made whole" or "saved," could not be and would not be *in rerum natura* restored to innocence and holiness of which they had known nothing; but to the remembrance of a life lived in the past, with a hopeful future before them that rested on their conduct.

A friend of mine told me, that on one occasion, he was all but drowned, having been under water some time. After the few moments of struggling with the water was over and he sank, he said: "In a moment, like a flash of light, I saw my whole life, as it were, spread out vividly before me; things I had long ago forgotten appeared in view, even doings of my early days." It was an experience, he said, that he never forgot. I suspect that *Memory* will be a great Factor

[2] See ch. iii. for a critical view of this passage; "*as in the Adam all die, so in the Christ shall all be made alive again.*"

in the coming day of the "Resurrection of Judgment" and will play the part of *Mr. Recorder*, so forcibly depicted by BUNYAN as "*Conscience*," in his "*Holy War*." So in "That Day," I take it, this re-collecting Power brings its witnesses in its faithful Records of the past, and Conscience asserts its knowledge of their truth. "*Man's thoughts one with another accusing or else excusing*" (Rom. ii. 15). "*Son, remember! thou in thy lifetime*"—are words full of meaning.

In a draft-letter, mentioned by Bp. BURNET that *Cardinal Wolsey* had written to Campeggio concerning the divorce of HENRY VIII. from Catherine, the sentence occurs at the end: "I hope all things shall be done according to the will of God, the desire of the King, and our honour, *with a good conscience*." When his secretary brought him the letter to sign, he having read it, took his pen and struck it across these last four words. No subterfuges that were used in this life to which a defiled and biassed Will resorted, will be of any avail in the Resurrection to Judgment when "the mask falls from Man," as Truth faces him with its Mirror like it did Wolsey of old. However this may be, it is nevertheless clear in the light of that Prophetic Scene in *Ezekiel* (xvi. ch.), that it is a blessing to be restored to Life, an unspeakable blessing, when the future life is considered, as depicted in Scripture (see Isa. xi., xii.), for it is, as I have before said, a remission of the awful sentence of the Death-Penalty for Sin, and as such of very essentiality for good to the subjects of that Mercy and Power, though accompanied for a while by "stripes, sorrows and tears"; and so Paul viewed it when he spoke as the Ambassador of the Most High, in tones of "*hope* concerning the resurrection of the *unjust*." Theology, as a rule makes it an awfully unspeakable curse to the vast majority, overwhelmingly vast, of Mankind. That a judgment which is meted out in this Life, or when it is restored also, is of a remedial character with the design of producing repentance and

reformation is shewn,—and I consider it to be typical as well—in the case of Israel, by such words as these: "*They shall bear the punishment of their iniquity, . . . that the House of Israel may no more go astray from Me*" (Ezek. xiv. 10, 11). In one way, that is in a primary way, at least, I think I may say that has been wrought out in a certain measure—remembering that the great sin of Israel, as set forth in the context in ver. 2-7, was Idolatry, spiritually known as Adultery,—for, from the period of their Captivity to and Restoration from Babylon after the 70 years, the Jews have been, and are to this day delivered from that hateful sin in God's sight. So strong is their present hatred of Idolatry—whatever it may be in the coming dark day of the Anti-Christ to the Nation (Rev. xiii.) save a faithful remnant,—that I have often been told by them and their Rabbis that Roman Catholics cannot be Christians but are Idolators, because they have images in their Church buildings, and bow down before them in adoration.

The primary effect in view by such judgment and chastening has been singularly accomplished, and furnishes strong inferential proof, that as in this, so in all of His future judgments of a remedial character with Man, the designed object shall be attained by the One "*Whose Counsel shall stand*," His purposes be fulfilled, "*and none shall stay His Hand.*" "*The hour of His Judgment is come*," is the note that ushers in "*an eternal* (Age-abiding) *Gospel*" to be preached in the Coming Age, according to Rev. xiv.,[3] and this harmonizes with the period in Prophecy in which "when His Judgments are in the Earth the inhabitants of the World will learn righteousness" (Isa. xxvi. 9),

[3] It is noteworthy that such "Eternal Gospel" is associated with *Creation*, the fundamental basis of real Faith in God, rather than Redemption; (Gen. i. 1 to end, and Heb. xi. 1, 2) for it proclaimed: "*Worship Him Who made the Heaven, and the Earth, and Sea, and Fountains of Waters*": (xiv. 6) because ere that time alluded to, and near at hand, men will have denied the Truths of Creation,

and *Paul* gives the same feature of "glad tidings" to a Judgment to come, in another point of view in the words: "God shall judge the secrets of Men, *according to my Gospel*, by Jesus Christ" (Rom. ii. 16).

This beneficial object of Judgment at Resurrection is purposed, and so stated in *Ezekiel's Prophecy* (xx. 40-44), where it is announced that as a result thereof: "*In My Holy Mountain . . . all the House of Israel shall serve Me; . . . and you shall know that I am Yahvah; . . . and you shall remember your ways and all your doings wherein you have been defiled, and you shall loathe yourselves in your own sight for all your evils that you*"—not some others who are living when He returns, but those to whom He spoke, now dead, but then "made alive again,"—*that* YOU "*have committed, and you shall know that I am Yahvah* (a deeply significant affirmation often spoken) *when I have wrought with you for My Name's sake not according to your wicked ways, or according to your*"—*not your forefathers or descendants, but your*—"*corrupt doings.*" The Restoration from Babylon cannot be made to adjust itself with this Prophecy, unless typically, so therefore partially, for the context refers to a yet Future state. The remembrance of the past in their lives producing self-loathing, a powerful principle in true reformation when under conviction of Sin, is a peculiar feature in *Ezekiel's* Prophecies, extending as they do to the new order of things.

This view of Judgment is singularly confirmed by the future condition of the *Levites*, those who sinned in their first life, at the period of a re-built Temple, and a re-allotted Land, (both in a very different manner to past arrangements) when once more "the Glory of

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under the evil influences of unbelief in the plenary Inspiration of Scripture, and so its absolute accuracy in all Science of Natural things,—which denial has been brought about by "the wise of this world" with their foolish fancies and theories of the Earth and the Heavens utterly at variance with the Word of God,—and thus the first principles will be restored in the Coming Age.

Yahvah comes from the way of the East," at His Return to dwell in the midst of Israel for ever. Ezek. xliii. 2-7 ; Zech. ii. 5 ; Zeph. iii. 14-20, *et al.*

Ezekiel states that "*the Levites which went astray from Me shall bear their iniquity*, . . . *because they caused the House of Israel to fall into iniquity* (*i.e.*, idolatry) *and they shall bear their shame and not do the office of a Priest*, . . . *but shall be Keepers of the charge of the House*" (xliv. 13, 14), or, in other words, they are reduced in rank, dishonoured ; while the Levite who did not so sin (xliv. 15, etc.) but "kept the Charge of the Sanctuary when the Children of Israel went astray" are proportionally honoured with exaltation. I need hardly say it is impossible for this to be connected with their Restoration from Babylon, for the period of 70 years would not allow of such a thought : moreover also, the Levites service ceased from the age of Fifty years (Num. iv. 3, *et al.* viii. 25). This should for ever silence those Teachers who carelessly in ignorance maintain that Prophecy does not allude to the former actual sinners in Israel being restored and judged or forgiven at Resurrection, but only the Nation so called, and existing in future generations at the same place ! So true is the mind of most Teachers to Tradition and so untrue to the Truth. Such do not understand the first or A B C principle of Redemption in a Resurrection, the chief feature of the Gospel, and its very Foundation, according to *Paul*, by which alone is remitted that law of Dishonour and Death to which the whole race is committed by the Fall : and in so saying, *I judge myself*, in the days of my own ministerial ignorance many years ago.

Here then is sufficient proof to show that in the Future Age, after Resurrection, there are persons in Israel who are brought under a discriminating exercise of Judgment with Mercy on account of their past lives ; and if this be the case with such who were the more guilty because of favour they enjoyed from God,

then once more I make the plea, it stands to Reason that less favoured people will be as fairly and mercifully dealt with who were "without law" under the same Wise Loving Being. Both Scripture and Reason support such a view, because when these very Israelites and Levites are so restored at Resurrection, the people of Sodom with her Cities, all of whom are Gentiles, are also restored to life as *Ezekiēl* undoubtedly declares (ch. xvi.), and receive judgment from the same Source, Which, while exercising both Anger and Mercy, alloweth the one *to* "*endure for a moment*," but affirms continually of the Mercy that it "ENDURETH FOR EVER"! Blessed be God! The thought then arises from this contemplation :—What is this dealing of God with such persons, who had formerly been numbered with the dead, but a *probation*, an act of proving by trial ; and under new and fitting circumstances brought about at a Resurrection Period?

That many Christians will be found to argue against it, and deny it as "a dangerous heresy," I readily admit : and though good honestly arranged proof be given them from Scripture, they spurn the very thought of such "Hope" as "a doctrine of the Devil"! or conclude it cannot be true, else why should they not see it ; but the *onus probandi* in disproving my position by proving their own is thrown upon them ; and I leave it there, confident that Seeds of Truth will take root in due time and germinate, under Divine blessing, in good ground.

I would say, moreover, in addition to what I have already adduced, that this action of God towards Resurrected Israel is probationary,—it is a test, or proving whether they will be deemed worthy of the Tree of Life, then once more in view,—(comp. Rev. xxii. 1, 2, with Ezek. xlvii. 1-12) is clear, from the fact that if those persons to whom *Ezekiel's* Prophecy offers Life on certain conditions (ch. xviii. and xxxiii.) had been obedient *they would have died even as the disobedient*, and were there no Resurrection would

have *absolutely perished:*—as *Paul* shows in 1 Cor. xv. 18; therefore the Death and Life of which God there speaks are the future Death and Life, and not the Death, nor the Life, "that now is"; the former being but temporary, even as the latter. I feel deeply my own ignorance and need of Divine Light in this, as in all other subjects, but I am led to regard these words in *Ezekiel* as Prophetic and Typical of the Future, and linked with the Truth in Deut. vi. 25, "*It shall be our Righteousness if we observe to do all these commandments.*" But this is THE LAW (Luke x. 25-28), and no man has ever yet obtained, or does obtain now, Eternal Life by obedience to the Law (Gal. iii. 11, 12). But such conditions as Law or Commandments of some kind in the Coming Age or Ages is in harmony with the principle in the past, seen in Adam's probation, as of test for the right to eat of the Tree of Life, and in the Future with the statement in Rev. xxii. 12, rendered as in A.V. and the Syriac Vers.[4] I cannot think while on this subject that in the Future, the Law or Commandment as a test for Life will be that of the Old Covenant "Thou shalt love thy neighbour as thyself," for such a Law or "Letter" as *Paul* saith "killeth." It "kills" if not kept; it "kills," also if kept, I may say, for it did so in our Lord's case, who did truly love His neighbour as Himself, and so He died for His neighbour to save him. Moreover the Law of Moses was not given to give Life, see Gal. iii. 21, but in order to transgression to make "sin exceeding sinful"; see Rom. iii. 20; v. 20; vii. 13.

What form such a Law or Commandment may take does not appear, unless it may be inferred from the commands to secure life laid down for a Future period in Ezek. xviii., which are not complex, or that "killeth" as that of Moses, but simple, and based upon ordinary every day conduct in life in a spirit of

[4] See Ch. VI. and footnote for an enlargement of this subject.

right and mercy, that all might reach. But we are sure it will be Law perfectly suited for the purpose of proving or testing Man's right to the Tree of Life.

The believer now, from being "in Christ" receives Eternal Life, with Glory, as a Gift of God (Rom. vi. 23; 2 Tim. ii. 10; 1 Tim. iv. 10). He is not on probation at all for that, but is tried and tested as a Member of Christ's Body, the Church, for reward and honour, or perhaps position therein.

Another remarkably typical case setting forth this view of Judgment in Resurrection, that *per se* restoration to Life again is a remission of the Death-penalty incurred, and is really forgiveness of sin, though linked with a needed chastisement where evil character had been formed, is seen in *David's* life "in the matter of *Uriah the Hittite.*" To be brief: for the thoughtful reader can follow on the suggestive lines: *David*, himself a strikingly typical Man, had sorely sinned: his conscience appears seared by the wrong-doing till the Prophet sent with a Parable to him made the guilty monarch convict himself as a man worthy of death. Astonished he hears the words, "Thou art the Man"! Convinced in his own heart (Psa. xxxii.) and humbled by the view of his sin against a Gracious God, Who had so favoured him above men, he confesses his sin: "*I have sinned against Yahvah.*" "*Yahvah hath put away thy sin, thou shalt not die,*" greets his ear. Already dead in the eye of the Law: his sin already put away ere the Prophet reaches him: the conviction, confession, and remission of the Death-penalty follow, and *David's* forfeited life is given back by Divine Power and Mercy. But from that day Chastisement follows him with its remedial purpose in view, until it is wrought out "in newness of life" through its "*stripes.*" The whole incident and its connected circumstances are deeply significant, and much could be said of that part of the Typical Scene, wherein the *first* son of *Bathsheba* dies, smitten on account of the sin of his

father in the flesh, and the *second* or younger son comes to the Throne of David, and in him is the Royal Messianic Seed raised, according to the invariable Law of the *Younger* setting forth the *Spiritual*, as the elder does the Natural. But though not to the point here, I touch upon it to shew how mystic Truth lies hid under the Historical. But wherein lies the interpretation of *David's* case as applicable to the subject in hand, of Remission of Sin in a Resurrection of Judgment, yet Chastisement following when needed for a remedial purpose? Again to be brief: *David, i.e. Beloved one*,[5] represents his Nation: his sin is theirs, Adultery and Murder; they slay their *Uriah, i.e. The Light of Yah*, their Messiah. In due time this evil conduct will come up before them as in the days of Joseph, when their *Nathan, i.e. Given One* will face them and convince them as they see the "*One whom they pierced.*" Then will their heart, pouring itself out in the words of their Prophets, *David* and *Isaiah* in particular, hear the same great Truth in the fulness of its reality, "*Yahvah hath put away your sin*":—"The Lamb of God bore it away": "bore your sins in His own body up to the Tree":—"*You shall not die.*" In their restored life, in their Judgment, will come, as with their father *David*, "*the many, or the few stripes*," as needed individually to produce the character at which God aims; as *Jeremiah* and *Ezekiel* concerning this Coming Day set forth. Restoration to Life and Forgiveness therefore by no means set aside the certainty of chastisement by "*stripes*," when the former life has sadly necessitated their infliction, for remedial purposes.

It is likewise very suggestive, and worthy of much consideration, that MOSES did not "set Life and Death, Blessing and Cursing" as a choice, before

[5] The Hebrew names in the Scriptures, of the prominent characters at least, are deeply significant and instructive when in their derivations translated and studied with their context, *e.g.* in Luke i. 5-73.

that generation of Israel which came out of Egypt. That generation had all fallen in the Wilderness (Num. xiv. 28-35), save two men, (for *Moses* himself had been doomed to die for his sin) a Jew, JOSHUA, and a Gentile, CALEB. These names too are significant, the former, originally *Hoshea* which means "*save*," but subsequently changed, so that it means "*Yah is Salvation*": the latter "*a dog*," symbol of fidelity or watchfulness; held in honour by other nations, though in no estimation in Israel, who regarded the others as "dogs." It was to those who were under twenty years of age at the Exodus, and who thus formed *a new generation* who were to be the settlers in the Land, this choice was given; and both the Land and the New generation were typical of a Future Dispensation (Num. xiv. 28-35). Ere "the Rest" (Deut. xii. 9) was entered upon, the "old man" dies, passes away, and the "new man," so to speak typically, enters in,—*Jordan*, *i.e.*, *River of Judgment*, ending in the *Dead Sea*, having never previously dried up,—and that prefigures the Resurrection period, even as it also does in a measure, the spiritual or present dispensation of Truth; so manifold in its varied adaptations is Biblical Historical Truth. *Paul* also uses this (Deut. xxx.) chapter, as setting forth the present dispensation of Faith in Christ Jesus, in Rom. x. All this,—and more could be attached,—is not without meaning to those who study the Old Scripture Histories as "*shadows of things to come*," setting forth the true or very things in their patterns. And so, as I understand it, God has not yet set "Life and Death, Blessing and Cursing," as such in reality, before the *World:* but in His own "due time" and way He will do so to the new or risen "*Generation to come*," so that there will be a DEUTERONOMY, *i.e.*, *Law a Second time*, with all its realities and differences of conditions, and results of obedience or disobedience, of "Life or Death, Blessing or Cursing" for mankind: for, choose which they would at the hand of *Moses*, Israel,

in this life of "corruption, dishonour, and weakness," from being "in Adam," died all the same; they did not "live" in the sense of true life in God's view, because they were already "dead through trespasses and sins," whatever else they might be in a typical sense.

At present He has in Love and Wisdom chosen a spiritual people, a "Seed," out of the World, even as Israel had been so chosen, and has linked them by His Spirit into "*the Second Man from Heaven*"; for "*the First Man was out of the Earth, earthy.*" Were it not so, under the unfavourable circumstances surrounding human nature in its present condition, it looks to me, that there would have been none to answer a *general call* or invitation to become that Source of Blessing unto others; no: not unless some special Grace and Power were brought to bear upon them. "*By Grace*" (favour or gift) *have* YOU *been saved through faith, and that* (*i.e.*, Salvation) *not of* YOURSELVES: *it is the* GIFT *of God:* wrote *Paul* to the elect in Ephesus (Eph. i. 4, 5; ii. 8). "*Jacob I have loved, Esau I have hated,*" said Yahvah by *Malachi* the Prophet: "hate" here, being a relative term, meaning "loved less"; as also our Lord used it; saying: "If any man *hate* not his father, etc." (Luke xiv. 26; Matt. x. 37). Special Love, and Grace, or Favour to some, to the few, Great Love and Mercy to all, is the key-note of *Paul's* Epistles; especially so brought out in Rom. xi. 2-32. He wills not all men to be saved inside the Church: that is an impossibility: for then it would not be an elect Body or a called out Assembly: but He "does will all men to be saved," *i.e.*, out of Death the penalty of Sin; for He sent His Son to do that (1 John iv. 14); and on going back to His Father, He told Him that He had so done it (John xvii. 4). It is His Will that all men should fully know the Truth (1 Tim. ii. 4-6), "*to be testified in due time*": or "*its own times*"; and *Paul* also affirms, and thus confirms the Prophecy in Isaiah, "*They shall see to whom no*

tidings of Him came": words that carefully considered, have a wider interpretation and application than is usually given them, and extend to both sides of this Age, being Retrospective as well as Prospective (Rom. xv. 21).

In connection with the thought of present Character being brought to bear upon the Judgment to come, I may say that I have met with men who classing themselves as Agnostics, have utterly doubted, from various causes, the doctrine of a Resurrection, whilst avowing they would gladly receive it if they could. I have sympathized with them in their natural inability to receive spiritual Truths (1 Cor. ii. 14), and said so; yet without finding fault with them for it, I have added words on this wise: Whether you believe that Gospel Truth or not, it does not alter the Truth; for "Christ loved you and gave Himself for you," and by virtue of His Ransom on your behalf, you will most surely be raised from Death, irrespective of any condition on your part. If you now "*do justly and love mercy*"—even though you may profess to have some difficulties about God, though Nature would soon shew you a Divine Being, if you are willing to learn,—you will, in so doing, be deeply thankful in That Day; because you will have so moulded your life and formed such a character that you will be ready and willing, when the darkness is taken from your eyes, to receive the Truth then, in a different condition of things. Do the opposite of this and your own Reason will tell you what you may expect, for you cannot banish from your mind the thought of a future. To attempt to do so is to resist and do violence to an organic faculty, or implanted function of Man's very nature, and not merely a feature of an education: for the instinctive sense of a Hereafter is as much an organic faculty of Man's existence, apart from the training it may receive, as is the instinct of the animal. A thoughtful observer of Natural Law has said: "God makes no *half-hinges* in Nature." Man may try and stifle

the idea of a Future as he will, but the Creator has made the *one half* of the hinge of Life Here, and the natural instinct of a Hereafter, though variously educated in different schools, points unto, and will find sooner or later, *the other half-hinge* in Resurrection Time. I have known them to express themselves at least favourably of such views.

A false Theology has much to do in these days in bringing about Infidelity or Agnosticism with their attendant evils. What I have said to them, is, as I gather from Micah vi. 5-8, and elsewhere, applicable to Man through all past Time: and I conceive that such men as *Plato and Socrates*, *Antoninus*, both father and son, *Epictetus*, and a host of such characters, will leap for joy in That Day, when the Truth about GOD, around the borders of which they had dwelt from the very force of its unfoldings and leadings in Nature, is revealed to their minds and hearts in all the wondrous Nature of Love.

How often have men said, "O! that I had my life to live over again! how differently I would act." My reply is: "No, given the same circumstances with the same physical and moral and spiritual defects attaching to your nature, and the probability is a hundred to one, may I not say, the positive certainty is, that you would pursue the same path, do the same every time." So called death-bed repentances, when recovery has, however, followed, are a fair illustration of *natural tendencies* merely. Pharoah repented while the thunder and the hail lasted, when they left Pharoah was himself again. Exceptions prove the rule. But let the environments of Man be altered, let him be raised in a restored condition to the originally lost Adamic Life, and thus "saved or made whole" as in our Lord's "signs," let him come under the influence of Love and Light, then I grant you, the past experience of good and evil will prove the very thing he needed to fit him for a true *individual* probation. Reverently I say it, but it appears to me, each

individual "in Adam" has a right to such a perfect physical condition as was Adam's in order to be tested *personally* as to the right of partaking of the Tree of Life. It was this experience of the difference of Good and Evil that Adam lacked when tried under his conditions, and which is necessary in order to make an intelligent choice; and the lack of which made him an easy prey to the wiles of the Tempter, when Eve, type of the *Will* had first been deceived and corrupted, and then Adam, type of the *Understanding*, followed and fell with his eyes open and not deceived (1 Tim. ii. 14): and, to utter a truism, Experience alone could bring him this knowledge of their difference, and must be gained, not given. That the good Lord has taken all the circumstances of the Fall into His perfect consideration we may be sure; for He placed His only-created Son, "*the First Man*," in a situation in which He knew he would fail, and could do nothing else, under such circumstances: and sent His only-begotten Son, "*the Second Man*," in similar Adamic nature (Rom. viii. 3) and circumstances, but possessed of all needed conditions and Power as Redeemer of Man; knowing fully what the complete result would be from the beginning to the end in both cases. We may be sure His own Power and Love would never have allowed the Fall, had it not been needful under "*the First Man*," to bring about His blessed end in view under "*the Second Man*." See Acts xv. 18. The man blind from birth was so born with a purpose of God in view—John ix. 3; Exod. iv. 11.

In bringing the line of thought in this chapter to a close, it is needful to observe that in the Coming Day, when Israel is restored from its long cast-off condition to be again God's people (Jer. xxxi. 28-34; Hos. i. 9, 10; and ii., iii.), and the *New Covenant* is made with *them*, founded on Messiah's Precious Blood (Luke xxii. 20), that the Prophet says: "*In those days they shall say no more, 'The* FATHERS *have eaten sour grapes, and the* CHILDREN'S *teeth are set on edge': but*

each shall die for HIS OWN *iniquity; each one that eateth the sour grapes his teeth (i.e., alone) shall be set on edge.*" That this latter state of things has not yet arrived is clear from the Scripture in *Paul's* day, that the condition then was the same; "*in Adam all die*": Adam ate the sour grapes, and all his children's teeth have been set on edge; and so long as innocent babes, who have not touched sin yet, die, so long in that line no break appears in the Adamic Law. The persons of whom the Prophet speaks live in another and future Age, are not reckoned to be "*in Adam*," —in another—but as standing *in themselves*, and as such personally incurring death should they choose sin as lord. *Ezekiel* in ch. xviii. 20 agrees also with this.[6] In this present Age, as in the Past, the condition of Death is absolutely settled upon Man, "*appointed to die once*,"—without any personal act of his own, as a consequence of being "in the loins" of Adam at his fall; and so on the same ground all probation of Man in *an Adamic line* is over in his ancestral Head.

Wherefore then his Resurrection, his Restoration to life? It is his due, Reason asserts reverently, seeing that in such a matter as his very life he has a right to be tested as an individual. The life thus received

[6] When I speak of incurring death in this Coming Period, I mean, of course, by Sinning. There is a passage in harmony with Prophecy, in Rev. xiv. 13, about Death, which says: "*Blessed are the Dead which die in the Lord* FROM HENCEFORTH":—and so far as I understand it at present, I take it to be in the Period succeeding the overthow of Anti-Christ by the Lord's "Epiphany" as *Paul* shews: but I conclude from Isa. lxv. 22, that it refers to *those living* when the Millennial Period sets in; for the Prophet shews the long life of former days before the Flood, will be restored, when he saith, "the days of My people shall be as the days of a Tree, and Mine Elect (Israel) shall wear out the works of their hands." Though Death is still an Enemy to the last (1 Cor. xv. 26), there is some peculiar blessing attached to those who die from this particular period of "Henceforth." It cannot be the "Second death" which concerns Resurrected beings alone.

again no longer comes to him "*in Adam*" by generation, in a death-doomed smitten body, but is received from God direct, in a body also direct from Him, as was Adam's; and we may well be sure, that though the man's character was made by himself in the former life, his body in which he will be rehabilitated will be a "*made whole*" one. His Resurrection thus, *inter alia*, presents an adjustment, in sight of Heaven and Earth, of the apparently unequal way of allowing all to fall under Disease and Death, through the immutable unrelenting law of union with "One Man"; for a dead Man cannot beget a living one; a corrupt Man an incorrupt one; like begets like; and to all intents Adam died the day he sinned, Death claimed his prisoner, and it was only a question of Time when he should lay hands on him; and it is so still. But in the meanwhile death-doomed Man learns his lessons of Good and Evil, and forms his character under "*the Law*" of Moses as a Jew; under Nature, "*a Law unto themselves*," as a Gentile; "*Conscience bearing witness, and Thoughts accusing or else excusing*" (Rom. ii. 12-15).

I said just now, reverently, it was Man's right to be tried *individually* in the matter of real "Life and Death, Blessing and Cursing." To see this, let me suppose all born after the Fall had been "*just and merciful, and walked humbly with God*," their sin-stricken and death-doomed condition would have remained unchanged on account of their oneness "*in Adam*,"—as numberless instances have indubitably proved; and without a Resurrection they must have perished. Does not Reason and Equity assert the requirement of an individual trial in *some manner?* Following, also, the trend of an evil Nature inherited,—though it greatly aggravates the diseased and death-doomed state, producing effects on character which sadly necessitate some remedial course being applied eventually,—the Adamic Law is the same still, and the plea for an individual right like Adam's

can be successfully urged under the prevailing circumstances.

In this matter also, God's own character,—with reverence most profound, be it said,—and the honour of His Great Name is concerned, and is to be maintained before the World. "For mischief did He bring this people out to consume them, the Egyptians will say, if thou dost consume them, and make of me a great nation. *Remember*, Thou swearest by Thyself to Abraham, Isaac, and Israel Thy servants, I will multiply your seed as the stars of Heaven and they shall inherit the Land for ever,"—pleaded the Man of God, *Moses*, against the just anger of Yahvah toward the idolatrous Israelites with their Golden Calf. What cared *Moses* to be the head of another Nation for God, in comparison to the maintenance of God's Character, the honour of His Word, and His Oath to Abraham, Isaac, and Israel? That honour was at stake! And was God not concerned for the honour of His Name before the Egyptians? So He heard that strong plea of His servant (Exod. xxxii. 9-14; Deut. ix. 26-29). God's Great Name at stake! His Servant's plea, on that ground for His Nation! And on that ground it was heard! It is a grand scene! full of meaning.

Is it not therefore with respect to His Great Character, that He saith the restoration of Israel to Life and Place as His Nation is to be brought about "*for Mine Holy Name's sake*"? (Ezek. xxxvi. 22, 23). The Proverb of the "Sour Grapes" is proof that the inequalities, and knots, and tangles in the present condition of things were seen and felt in ages past as well as now. He will yet vindicate to the World His Ways, His Judgments, and above all, His Merciful Loving-kindness, in "the multitude of which" He so delighteth, and which have all through the long centuries, been called in question, doubted, or denied, under the lamentable natural blindness, and hardness, and unbelief, inherited by Man through the Fall.

Resurrection to Judgment becomes, in my view, the general period of clearing-up these inequalities and tangles; and of Man's individual probation for the "right to take of the Tree of Life": and the knowledge of good and evil, or the experience gained in this life, will then be of service indeed under such different environment, and become a needed element in that Period of Judgment, and Discipline, and Chastisement to Man in general according as he formed his character by evil deeds,—or of reward and honour as he "did Justly and loved Mercy": and, as I have purposely again and again stated, so I say once more; I deem that I am not departing from sound laws of thought or a true foundation of Hope afforded by the Scripture in this Coming Age for the non-elect, and for the "unjust" even, in maintaining that if so gracious a dealing is to be vouchsafed to so guilty a Nation as *Ezekiel* pictures in his several visions, when the people thereof are raised from death, and humbled in their own eyes, much more is it reasonable to conclude from such example that the rest of Mankind, equally concerned in the Ransom by Christ Jesus the Lord, Who cannot possibly have died for ALL *in vain*, will be eventually "in due time" blessedly affected by *their* Resurrection likewise.

I say "blessedly affected eventually," whether Israel or Gentiles, though many of their lives may have been very sinful; because it will be to them individually the actual realization at last of "the goodness and mercy of God leading to repentance"; and one can hardly, under such circumstances, conceive anything else, as under a full sense of that Mercy and Goodness, together with the self-loathing for sin, they pour forth the language of Prophecy prepared for their tongues, when thus "redeemed from destruction":—"*He hath not dealt with us after our sins, nor rewarded us according to our iniquities: . . . so great is His Mercy*" (Psa. ciii. 10, 11).

I think, nevertheless, there is much of Type con-

tained in such a passage as Ezra (ix. 13, 14) gives us at the Restoration from the Captivity of Babylon, and which words are significant of, and can be applied to the Restoration from the Captivity of Death, not alone to Israel, but Mankind, as lifting up his voice in prayer and praise, he said: "*Seeing that Thou, our God, hast punished us less than our iniquities deserve, and hast given us such a Deliverance as this, should we again break Thy commandments, . . . wouldst Thou not be angry with us till Thou hadst consumed us?*" Their subsequent History in rejecting the Messiah is the commentary on this.

We see the force of such words under their Restored conditions, and own them as reasonable. So they would be in the case of Man restored to his inheritance in Resurrection. It is in such circumstances of Restored Life and Blessings I am reminded of the fitness and true application of that passage in Heb. x. 26, 27, which has puzzled so many, when endeavouring to apply it to the present Age, from finding that somehow it would not fit in harmoniously with it, and other parts of Truth. For where is the backslider in the present Dispensation, who knew the Truth, and owned it, yet fell away, to whom one could not heartily and truly say: "Return to the Lord, though thou hast fallen by thine iniquity, and He will heal thy backsliding": the Sacrifice of Christ hath covered it: He hath put thy sin away: Confess, and "He is righteous to forgive" (Hos. xiv. 1-3). But here is a case for which there is "no longer a sacrifice." If it applied to this Age, alas! who has not *sinned* since they knew the Truth? The words are: "*If we* (Hebrews) *sin wilfully* (*i.e.*, of choice, and not through the natural trend downwards) "*after we have come to the full knowledge* (Grk.) *of the Truth*" (see Ezek. xxxvii. 13, 14) "*there remaineth no more* (*i.e.*, no longer) *a Sacrifice for sins, but a certain fearful Judgment and an indignation* (or jealousy) *of Fire which shall devour the adversaries.*" (The whole paragraph should be read

from vers. 26 to 31.) The term "no more, no longer" is an adverb of Time here; and however much a Christian,—Jew, or Gentile—has sinned, the Sacrifice of Christ covers their case still, it covers their condition "in Adam" after the flesh, (if I may so say, "sin is not reckoned to them now") seeing the break in the Adamic line has not yet occurred. "*No longer*" therefore points onwards, and when such a lamentable and awful condition has been entered, the line also points backward to a period when a Sacrifice did exist to meet the case of sin, but which no longer does. When Man[c] is restored from Death, it appears clear to me, the Sacrifice, the Ransom of the Lord Jesus Christ, ceases its effects: it has reached its proposed end "in Adam," henceforth the payment, so to speak, on the sinner's part is made to "the uttermost farthing" (See and consider Matt. xviii. 34 with context). Man restored to Life is not restored "in Adam," that union ends at Death, but he stands as Prophecy states, personally for himself, unaffected by his fallen ancestral Head, and as such personally must eat the "sour grapes," or his teeth will not be set on edge as before; personally must sin in order to incur death. "*The soul* (*i.e.*, the person) *who sinneth he shall die*":—"the soul, (*i.e.*, the person) that doeth right shall not die, he shall live." I have before remarked that *Ezekiel's Prophecy* (xviii., xxxiii.) refers to the Future for the real fulfilment.

Here then, in Hebrews, is seen the result of "wilful sinning," of sinning from choice with eyes opened, but unlike Adam, under Experience and Judgment and the Equality of God's Ways: and what *Ezekiel* discerned in the far off outline as a Death, and the *Writer to the Hebrews* perceived has a Fiery Appearance in the still distant view, *John* gazed upon in all its awful fulness of reality, as he stood by its banks in the

[c] By this, I mean Man in General, the Non Elect, the mass of mankind.

Vision on Patmos, and saw "*the Second Death, the Lake of Fire*" (Rev. xx. 14, R.V.).

With this solemn scene, at some Period after the close of the Millennial Age, Prophecy, for the Present Age, stays its Revealings and Fore-seeings; and the curtain falls on the History that has covered the strange and wondrous things in this great Earthly Drama of God, Satan, Man, Death and Hell or Sheol, with a grandly fearful Picture drawn upon it of a Lake enthroned in Silence and Desolation; its bosom one mass of all-devouring flaming Fire, till its work and purpose are done,—like the once flaming, but now Silent and Desolate Sea of Death at the mouth-end of Jordan, the Stream of Judgment, covering Sodom and Gomorrah,—and underneath, its name written: "THE SECOND DEATH, THE LAKE OF FIRE." But whom it concerns, and how it is thus brought to view, are thoughts that can be dwelt upon in another Chapter.

Chapter IX.

THE SECOND DEATH AND WHOM IT CONCERNS.

"*This is the Second Death, the Lake of Fire.*"—Rev. xx. 14.

IF the Scene on which the Eye gazes be fitted to strike the reflective mind with awe and dread, much more so are the words of a Voice clearly sounding upon the Ear: "*Whosoever was not found written in the Book of Life was cast into the Lake of Fire*": and Thought shudders amid the silence as it ponders the announcement of such a Destiny.

The work hitherto of presenting Truth, as I perceive it, from the Scriptures, has been of a grateful and refreshing character, because so largely tinged with various aspects of Love, and its resultant Hope: but though the prospect here looks awful indeed, must Hope now be altogether relinquished? "The miserable have no other medicine, but only Hope." True as that proverb may be now in this life, will Hope, however, still live and animate the breasts of those who may behold that dread Sentence carried into execution upon their fellows? To those who fall under its terrible decree there is naught but sudden Oblivion and Silence and Darkness, as in the First Death; only in that case Hope was created, and found firm lodgment in the breasts of our first Parents, when incurring the Sentence of that Death and expulsion from Eden, they rested on the Words: *The Serpent's Head shall be bruised by the Woman's Seed*, a Deliverer will come. Whilst I do not affirm it, I am

not prepared to deny there is any Hope whilst that blessed Declaration faces me: "HE KEEPETH NOT ANGER FOR EVER." Universal Salvation from the First Death is clear indeed: but from the Second ———? We can leave it with Eternal Mercy! Blessed be God, the God of Love!

One can most truly hope, that in their renewed condition by Resurrection, and different circumstances by environment, the Power of Truth and Love will have its full influence upon the mind and will of those who have tasted of Life the second time, so that the dread penalty held before their vision may never be incurred; yet I feel that such prophetic threatenings as abound in the Scriptures, though known only to Israel at one time, but to be in a Coming period clearly and universally known, cannot be meaningless ones.

Concerning these Scriptural threatenings of Destruction, many use them in the cold-blooded sense of annihilation either at the first Death-state,—a contradiction to *Paul's* words in 1 Cor. xv. 22—that "*all shall be made alive again*": or when so raised through Christ's Ransom, as adjudging them at once to "the Second Death"; a most arbitrary and indefensible and unjust idea, because it banishes *St. Paul's* "hope" concerning the Resurrection of the unjust, and would inflict penalties of *Two* Death's for *One* Life's sinning! Nothing can be well stronger than the Scriptural inference in Prophecy, that to incur a "*Second Death*" Man must enter a *Second Life* by Resurrection, and consent therein to sin a *Second Time*. Is it possible for a thoughtful mind to conceive of Divine Justice in its Tribunal of absolute Equity judging poor erring sinful Man, born a "*wild ass-man*" (*Heb.* Gen. xvi. 12; Job. xi. 12)—with as an inevitable a trend downward to evil, as the wild-ass' trend is to the wilderness by its nature,—and adjudging him, after raising him from the dead, *ipso facto* an actual remission of the death-penalty, at once to the "Second

Death"! It is astounding how thoughtlessly men will construe Scripture in the matter of future judgment! And such a view is the more surprising on the part of men who have seen the errors of "Natural Immortality and Everlasting Torments." That, "*It is appointed unto Men to die* ONCE" (Heb. ix. 27) is Holy Writ; even the innocent Babe by the fact of its being "*in Adam*": but that is a totally different state to that of Man raised from that Death. It is *not appointed* unto Men to die *twice*, unless they willingly incur it *individually*, for each of such raised ones stands in himself henceforth, as *Jeremiah* proves in xxxi. 29, 30, and as I have already shewn.

Whatever else I may say inferentially in pursuing this subject, my standpoint therefore, right or wrong, is clear,—that the "*Second Death*" concerns none who have not by Resurrection entered the *Second Life*, and so affects no mortal man "in Adam." I might therefore leave the subject here so far as it concerns any living being now, or those who have lived and died; but a few thoughts have had a place in my own mind that may be of some service by way of interpretation.

That conditions at first in the Hereafter will be largely affected by the character formed Here on the part of the unregenerated or non-elect, is to my mind, certain; thus making it a serious thing to live—which is true under any condition—because whatever may be the environments of the Man in a Second Life in Resurrection, however really he may physically and mentally be "made whole" or "saved," the same Man morally, and knowing himself to be such Man, —a very different condition from the fancied theories of Reincarnation,—is raised from death; and all false appearances will then be scattered to the winds; and were they not even, would stand Man in no stead. But as a Tree renewed in Spring-time would be the same Tree, it would require not a cutting off of its old branches, but the possession of another kind of life,

or the ingrafting of a totally different kind of branches, in order to bring forth another, a different kind of Fruit from that it had formerly borne. In other words, it seems to me clear that the process now wrought out by the Spirit in the true Christian is that which will be needed in the raised masses of Mankind, be they Jew or Gentile; though it could not possibly make them members of the Body of Christ, seeing there is but one Body, as there is but one Head; and they are not begotten into that unique condition as the believer now is.

Is not this the very thing that God will do in the case of Israel? and which Nation furnishes the Sample of His Future dealings with regard to Mankind in general? What He did not in their first life, He does when He makes His "New Covenant with them"; so *Jeremiah* and *Ezekiel* affirm: a covenant which not only concerns all the living of Israel at His Return as their King, but, as we have previously seen in *Ezekiel*, those raised from the dead. "*I will put My Law in their inward parts*": the very thing He wrought in His Beloved Son (Psa. xl. 8) in the flesh: "*I will put My fear in their hearts*": "*I will give them one heart*": *i.e.*, an Understanding and Will, both right, for that it is which maketh "one," or an undivided heart—"*A new spirit I will put within you: I will put My Spirit within you*": "*from all your filthiness I will cleanse you*": "*for I will forgive their iniquity, and I will remember their sin no more.*" This is the experience in a measure of the Elect now, as they well know, and long to know still more. *It never was the experience of the non-elect.* It will be then that of a Nation in the flesh, under Law, as I understand it; and thus, different from the Church, the Body of Christ (See 2 Cor. iv. 16, with the context 8-11).

I have before observed[1] that our Lord's miracles are

[1] See chap. iv. page 55.

parables in deeds, were "*signs.*" One of them I deem significant as applicable to the subject in hand. When our Lord approached *the Pool of Bethesda* one Sabbath-day, a man was lying there in a sore and sad plight for his sins. In that condition he had been for *thirty-eight years;*—the very time that Israel had, after tempting God *ten times* (the number of completeness of order) been turned back for their sins into the Wilderness plight of Sorrow and Death. In his miserable state without even any appeal for Deliverance on his part, the question, "*Art thou willing to be made whole?*" fell from the Blessed One's lips, as He looked on him. "Yea, but I am helpless," was in effect his reply. "*Rise and walk*," were the joyous words that greeted the poor sufferer; and "*he was immediately made whole and walked*": "*and on the same day was the Sabbath*," (John v. 1-14) the Rest Period — which our Lord often selected for such works, of a purpose, as part of the "sign." Therein by Type, I take it, or Shadow of good things to come, is Israel sinful, sad, and sore; in the Presence of his Mighty and Loving Deliverer and Healer, Who restores him to a life worth living; "made whole" at a word. Whither did he "walk"? To the Temple of God. There his Saviour follows and finds him, bowed down doubtless in grateful adoration for the wonderfully blessed change in his condition: and the gentle but solemn warning falls on his ear: "*Thou art made whole*, SIN NO MORE, LEST A WORSE THING BEFALL THEE." It is a deeply significant scene: on a most significant day: symbolic throughout: full of suggestive thought, of which I have given two or three hints. It is this "*worse thing*," so to speak, as part of the sign that we do well to consider here, for if that "mighty work" was a "sign," the foreboding words are of deep import, pregnant with meaning. Unless I greatly err, I take them to be significant of the future penalty of sin in a Restored Condition of Life, forgiven, and "made whole, or saved"; for Sin and Disease are intimately

linked with each other; the remission of the latter being the visible sign or symbol of the remission of the former; for such is our Lord's unanswerable reasoning to the Pharisees in the case of the man with a palsy (Luke v. 24), that His authority to remit the sin was proved by His remitting the effects of sin. To that man of the Pool of Bethesda, even his present life was dear though possessing it in such misery; and as the first death would inevitably overtake him, however reformed he became, it could hardly itself be the "worse thing," *save in type*, being smitten with death for sin practised after being "made whole" and coming to a knowledge of his Saviour; at least such is its import to me.

It is this concluding portion of my whole subject, that the student of the Future of Man must not leave out of his careful thought when dealing with the matter of Coming Judgment and its penalties, for it occupies much space in the Word of Prophecy. And here again the caution is needed in interpretation: "*Distinguish the Periods, and the Scriptures will agree*": for as in other matters, confusion has arisen from want of attention to that sound Axiom, so have the First and Second Deaths been also commonly confused by the Student, or spiritualized away, one might say, into nothingness.

The strength of *Calvinism* lay in its grasp of the Sovereignty and Power of God in shewing Grace and Mercy: that of *Arminianism* in the use that He makes of Instrumentalities and Means: and the strength of *Universalism* in the prominence it gives to the Fatherly Love of God. But each has its weak points, as what has not that Man formulates? *Calvinism*,—from not understanding God's purposes in His Sovereign Election of Grace, and not taking into consideration His Fatherly Love for all the Race: *Arminianism*,—from not seeing that God's Council and Purposes can never be overthrown, and not knowing how to adjust the Truths that the former so sternly

upheld: while *Universalism*,—by far more true than either to the Fatherly conception of an Almighty Being, has never, to my mind, in its spiritualizing modes, squared itself fairly for one thing with the plain and oft-repeated threats of the personal destruction of the wilfully disobedient sinner; nor the stern decree of the Future; "*The soul (the person) that sins shall die*": a death that is evidently not the first one.

Now, whilst allowing all due force to legitimate mystic teaching from the Word,—for the literal and historic in Scripture is deeply infused with mystic Truth, had we eyes sufficiently opened and cleared to see it, and admitting the suggestive line of thought which Universalism maintains,—some in so many words, and all mainly so in spirit,—that "the destruction of the sinner" means the destruction of sin in him, I would yet ask: Can the thought, however happy in its conception, or in certain senses allowable, be fairly maintained according to the natural use of language, and harmonious interpretation of figures of speech, in *Judicial threatenings and warnings to evil-doers?* Is there any part of Holy Writ where spiritual or figurative language has been so used in pronouncing a Judicial Penalty upon an offender, or in warning him? As LOCKE says in his *Reasonableness of Christianity*, with regard to the false views of Theologians concerning God's warning to Adam: "It seems a strange way of understanding a Law which requires the plainest words, that by Death should be meant Everlasting Life in misery," so one may say of such spiritualizing or falsifying modes of interpreting subsequent threats and warnings in the Scripture. It is certainly a strange way of understanding a penalty for sin in the Coming Age that such words as,—"*the soul that sins shall die*," that for those who "*wilfully sin there remains a fierceness of Fire which shall devour them*,"—mean destroying the sin, not the person who sinned! One can heartily wish it were so;

but this is not a matter of our hopes and desires, but one of interpretation, of understanding what is the judicial penalty Divinely threatened for sin when Man has arrived at "*the full knowledge of the Truth*," and "*when sin being full-grown bringeth forth Death.*" (Jas. i. 15.) When *Paul* says of sinful things: "*the end of those things is Death*," as "the end of holiness is Eternal Life: *for the wages of Sin is Death; but the gift of God is Eternal Life in Christ Jesus*" (Rom. vi.), is the Death-clause to be limited to the First Death alone? For sinful and holy alike die that death. That it covers the former I readily admit, but seeing that the true antithesis to Eternal Life is, I may rightly infer then, Eternal Death, it would appear probable that *Paul's* words may extend further than at first sight they may seem to do; because the fundamental axiom announced by him is, that "as in Adam *all* die, so in the Christ shall all be *made alive again*" (1 Cor. xv.); *i.e.*, the judicial penalty is remitted by recovery from Death.

In order to give the matter a sufficiently fair range, it may be well to hear two or three more words of Scripture on this point. The destiny of evil-doers is spoken of in O.T. Prophecy in this wise: "*They shall be as the beasts that perish*" (Psa. xlix. 12, 20); "*like the untimely fruit of a woman*" (Psa. lviii. 8); "*like a whirlwind that passeth away*" (Prov. x. 25); "*like garments consumed by the moth*" (Isa. li. 8); "*like a dream which flies away*" (Job xx. 8); "*they shall consume like smoke*" (Psa. xxvii. 30); "*they shall be as though they had not been*" (Obad. 16); "*they shall be as nothing, and as a thing of nought*" (Isa. xli. 11,12). In N.T. they are compared unto "*tares consumed in the Fire*" (Matt. xiii. 40); their end as that of "*natural brute beasts born to be captured or destroyed, perishing in* THEIR OWN *corruption*" (2 Peter ii. 12); "*they are cast into the Lake of Fire*" (Rev. xx. 15); and our Lord warned His hearers to "*fear Him Who is able to destroy both life, (or soul) and body in*

Gehenna," (Matt. x. 28) not in "*Hell*," as falsely rendered by A.V. and R.V., though the latter sneak the proper word into the margin, as they do that and other words occasionally. *The Lake of Fire*, probably symbolized by *Gehenna*, destroys both Death and Hell, so that they are no more.

Such expressions effectually dispose of the error,—arising from a supposed immortality or deathlessness natural to Man,—of everlasting life in misery: and they cannot be rightly applied to the First Death "in Adam," because from that "ALL ARE MADE ALIVE AGAIN" (1 Cor. xv.), so that the doctrine of annihilation for any of the race "in Adam" is false; but do they not as effectually dispose of the view that Man's life cannot be destroyed? Natural Life, or Restored Life even, is not the Life that God has or is; for "*He only hath Immortality*" (1 Tim. vi. 16); and "THE LIFE OF GOD" (Eph. iv. 18),[2] is, and can be, only possessed by those united to Him in Christ Jesus our Lord, Who is God's embodiment (Col. ii. 9). To say that nothing can be absolutely destroyed, that there is no such thing as annihilation of Matter, may appear to certain minds as an indisputable axiom from their views founded on present experience, and with that experience I am not entering into dispute, but to say: —Matter,—whether related to this Cosmos or World, or to Man in it,—cannot be annihilated by Him Who created and made, or formed it by His Word, (ρημα, *rhēma*, a word uttered) "Who spake and it was: Who commanded and it stood: and "upheld it by the Word of His Power," is to repudiate the very essence

[2] TRENCH *on Synon. N. Test.*, well says, "The Apostle is not affirming in this passage an alienation from a divine life, a life lived according to God, (though such alienation was true regarding the heathen,) but rather as men estranged from the one Fountain of Life (Psa. xxxv. 10) as not having Life, because separated from Him Who only absolutely lives, the Living God (John v. 26), in Fellowship with Whom alone any creature has Life."

of the foundation of all faith, and the principle conveyed in the words: "I believe in GOD ALMIGHTY" (Heb. xi. 3). Well said Augustine of Hippo: "If I am to *believe* Man's words I must understand them first: if I am to *understand* God's words, I must believe them first." That Man is not annihilated at the First Death is evident from our Lord's words, quoted above from Matt. x. 28; but that Man can be destroyed, should he sin in a manner warranting it after Resurrection, is as plainly affirmed in the same sentence. He uses the term *Gehenna*, I conclude, symbolically, as it was the Burning-place outside of Jerusalem for all manner of corruptible things (Jer. vii. 31; xix. 6, etc.; Isa. xxx. 33); and so it appears to be used as a Type of the destruction threatened by Him, and which *John* subsequently saw in Vision as "*the Lake of Fire*," which likewise seems to be "without or outside" the City of the New Jerusalem, judging by Rev. xxi. 8, and xxii. 15. The *Soul* or life of Man passes away into Sheol or Hell, not "Gehenna," at Death; and "the *spirit*[3] returns to the God who gave it"; and "the dust, *i.e. body*, returns

[3] I have been often asked, and doubtless others too, "When the spirit goes back to God what form does it take?" I reply: "No form: it has simply gone back to its Source whence it came, GOD," "Who is Spirit": even as Water taken out of the Ocean, and put into a vessel, has, after its driftings are over, and the vessel is broken at last upon the rocks, returned to or *into* its original source." The *Heb.* particle "*al*" is often translated "into or within" in its different renderings according to the context, *e.g.*, "come thou *into* the Ark": "bring every living thing *into* the Ark": "Suffer them not to enter *into* their cities": "gathered *within* your cities" (Gen. vi.; Josh. x.; Lev. xxvi.). Read, "the spirit returns *into* God," the same thing as *unto*: only the difficulty or obscurity ceases with the change of the word. The same *Heb.* part. is used in Job xxxiv. 14, "If He gather *unto*, *i.e.*, *into* Himself His spirit and His breath . . . man turneth again to dust." As to aught beyond that returning into God, I can say nothing, for I know not of any thing revealed: only a similar idea concerning the Christian is found in the words: "your life, or soul, is hid with Christ *in* God," etc. (Col. iii.).

to or into the earth as it was" (Psa. xvi. 11; xxxi. 5; Eccles. xii. 7). Consequently it is the restored soul or life and body in Resurrection, of which Christ speaks.[4]

The action of Fire upon the *Tares*,—better perhaps rendered "darnel,"—setting forth a class of persons very similar in appearance to that denoted by "*wheat*," and which are thus destroyed, does not sanction the view that the destruction of sin therein only is contemplated; seeing it is not something of an evil nature in the Tares that is destroyed, and thus destroying the tares by destroying the evil, but the *Tares* themselves. It is true that the sinner is destroyed when he is changed into a saint, but that requires *another life or nature* to be implanted within him, and is not the feature of the Parable. Looking a little closer into that Parable, I consider it of special significance to the subject in hand, because it undoubtedly refers to the Future period of the Kingdom, and does not in true exegesis or interpretation, concern the Church at all; though its principles may be applicable also to this Age: but Application is one thing, and Interpretation

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[4] It may be of service to some readers to note that the term "unquenchable fire of Gehenna" (Mark ix. 43), is not used in our literal sense in the Scripture, as a fire never quenched, but unquenchable or lasting till its work of destruction is accomplished. In this sense it is seen to be used by our Lord, from His quotation of the very words in Isa. lxvi. 24, which refer to the dead bodies of transgressors destroyed by Fire at His Coming (vers. 15-24). Compare also Jer. xvii. 27; vii. 20; iv. 4; 2 Chron. xxxiv. 25: passages denoting unquenchable fury or fire, which yet was stayed after its work was done, *e.g.*, Isa. xii. 1; Jer. xxxi. 12; Psa. lxxxv. 1-3, *et al.* In Isa. xxxiv. 10, with its context concerning animal life residing where the *unquenchable* fire had been wasting the region, as though it were still burning, we have the Eastern figurative idiom of total ruin wrought, and it is reproduced in Rev. xiv. 11. The "*worm*," of which our Lord speaks, is always used in its plain sense, in a material and not figurative way, as seen by Isa. li. 8; Jonah iv. 7; Job vii. 5; xvii. 14; xxi. 26; xxiv. 20. It is mere foolish fancy, applying it as meaning the conscience eternally accusing and condemning.

another. It is a law of all *seed sown* that it must die in order to spring up (John xii. 24), in other words, Resurrection is required for the real fulfilment of its purpose: and as with what Man, sows, so with what God sows (1 Cor. xv. 37); and, I conclude, with what Satan may also sow.[5] This second Parable notes the two seeds sown to represent "the *Sons* of the Kingdom, and the *Sons* of the Evil One": the first Parable presented "the *Word* of the Kingdom" through which source, the Word,—as in the case now of a member of the Body of Christ,—the Sons were begotten or brought forth, as a result of the Word received. The Parable of the *Tares* differs entirely also in its end, from the end of this present Age; the Tares being destroyed before the Wheat is gathered in: in this Age the Church is taken away before the Lord commences to reign in His Kingdom. From the peculiar likeness of Tares to the Wheat in the Kingdom-Age to come, I think that they are represented by those termed in Prophecy, as "*yielding a feigned obedience*": and who are found in connection with that Period in the Scriptures (see Deut. xxxiii. 29; Psa. xviii. 44; lxvi. 3; lxxxi. 15, margins). The destruction of the Tares is not at the end of the present Age, as commonly supposed, the *Greek* being simply "*the age*": and each Age appears to have a Harvest. Is there not probably a connection between that *Fire* and "*the Lake of Fire*"? for the latter does not concern the present race "in Adam."[6]

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[5] See note on this subject in Chap. VI., pp. 81, 82.

[6] The question may be raised: Why has not the scene in Matt. xxv. been touched upon at all in this discussion? For the reason that I deem such Judgment Day does not concern it. That is a Judgment of living Nations at Christ's Return as King, according as they have acted toward Israel, His brethren after the flesh, His "least brethren," in their time of "Great Tribulation," so long foretold, and yet to come. The Scene represents three classes; two of which are merciful and unmerciful Gentiles, on His right and left hand respectively: and the third class, those who have passed through great trouble, pictured by hunger,

That Fire purifies is true, and the figure is so used continually in Scripture; but it is also freely used to denote destructive powers absolutely, as well as relatively. To say that the destruction of the evil or dross causes the subsequent pure condition is correct, but the destruction of the evil-doer personally is entirely distinct in figurative and plain language from the evil, or dross, or useless worthless material in the same person. For instance, I do not think that the "chaff" in Matt. iii. 12 refers to persons; many do, and I will not dispute against them tenaciously,—I consider it does when used with the word "*as* or *like*" attached, but in this case I do not think it does, because it springs from the same root as the wheat, and, so to speak, is a part of it, and is in the natural law, not accidental condition, of things; and is necessary for the preservation and ripening of the Wheat; but the threshing process in garnering causes its necessity to cease. This figure then apparently presents a different aspect from that of the Tares. The "wood, hay, and stubble" (1 Cor. iii.), as building material pass through the same Fire as

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thirst, nakedness, sickness, and imprisonment. This Judgment concerns not the Church, that has previously passed through its needed judgment (2 Cor. v. 10) for works, when "caught up to meet the Lord in the air," and to be with Him as His instruments or agents in judging the world (1 Cor. vi. 1). Though unmentioned they are with Him there, in Matt. xxv., I deem (Col. ii). The "Age-abiding punishment" receives a light upon its sentence from the same thought in Jude 7, R.V., in the "sample" there given, when compared with Ezek. xvi. 49-56. The sentence in Matt. xxv. 46, cannot nullify or contradict 1 Cor. xv. 22, and these living, not resurrected nations, are all "In Adam." It is a false exegesis moreover to interpret in a general or universal sense, what the Word of God uses in a particular sense, or of a particular period. About the puerile remarks I have often heard, that if eternal punishment does not absolutely mean "consciously everlasting," *i.e.*, never to end, neither can eternal life mean it, I need only say to the thoughtful student; the two subjects, Life and Punishment, are not on the same plane, but are of a totally different character of thought.

the "gold, silver, and costly stones," but one part is purified or abides the testing; the other does not. Whatever this figure or the previous one may set forth, rightly interpreted, does not alter my contention that Fire has both purifying and destructive properties according to the material on which it operates. But can the idea of purifying, or purifying by destruction be attached to such passages as have been previously quoted from Prophecy concerning evil-doers in the Future who are destroyed "like unto brute beasts": cast away as bad fish?[7] It may be said that the only way Death can be known to have been destroyed, or "abolished" as *Paul* says, is by the release or resurrection of every one of its captives. So far as the ordinary view of destruction by *Death* is concerned, I do not perceive any fallacy in that view as an axiom, because as Darkness can only be destroyed or abolished by Light, so Death must be by Life, and in that sense I deem it to be fundamentally correct, in harmony with 1 Cor. xv. 22; because that passage makes Universal Salvation from Death to all "in Adam" absolutely sure; and so all its Captives will

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[7] In the symbolic use of animal creation in the Scriptures, such as sheep, lions, foxes, doves, etc., on account of their corresponding natures to the persons indicated, "fish" appear to represent the dead; as being silent and invisible in the waters or seas, which in Biblical figure so often symbolizes Death; whilst Water itself also symbolizes Life when used. The Flood would not destroy the Fish, I suppose. The bringing up of the Fish out of the waters with the Ransom-Money of the Temple in its mouth, at Christ's behest, is a remarkable Type of His Ransom-Work on our behalf,—as the First-Born from the Dead. A fish was the sign symbol to the early Christians, by which they could recognize one another though strangers; and was made of various materials, such as silver, copper, etc., and was a figure of the Name "Christ": the Greek word for "Fish" (*ιχθυς ichthus*) being the first letters of their confession of Faith in that Tongue: "*Jesus Christ, Son of God, Saviour.*" This adds force to our Lord's words: "If he ask a fish, will he for a *Fish* give him a *Serpent?*" the sign of the Evil One. The Scripture is full of Mystic Truth in the use of the animal world as Symbols.

have been released from its grasp ere Death itself will be destroyed, as a "last enemy" (1 Cor. xv. 26); when, as I judge in its own time, it is cast with Hell, its abode, into "the Lake of Fire" (Rev. xx. 14). But it is to be noted also, in that the Power which evidently destroys Death is that "*Lake of Fire*," and says "*it is no more*" (xxi. 4), is the same Power which is also exercised upon those "*not found written in the Book of Life*," who are cast into the same *Lake;* therefore a position which should assume, that if absolutely destroyed therein, they would be still under the power of *Death*, rather than under the Power of Death's Destroyer, would, it appears to me, be a false one. Such a view as the first one above named, though right as I deem it in its principles respecting the present Death, would demand too much, if it necessarily is made to extend to the Second or Future Death also; and in proving too much, as logicians say, would prove nothing. Moreover, who knows what "*the Lake of Fire*" actually is, and which is called "*the Second Death*"? The "Second Man" is not the same as the "First Man," although some similarity may exist. The term "Man" is used in both cases, but we know there is a radical difference between the two. May it not also be thus in the case of the Two Deaths? even as there is a fundamental difference in "the Life that now is" and "Eternal Life," or "the life that is to come." Till further light is given, it behoves one not to utter mere human conconceptions as dogma about the "Second Death" and deliverance therefrom, or no deliverance, as some do, as though it had been as fully opened out in Scripture as the nature of the First Death, etc. I may remark in connection with the present Death that Scripture appears to make a distinction between Death and Destruction (Heb. "*Abadon*") in Job. xxviii. 22); as it does also between Sheol, or Hell, and Destruction in Prov. xv. 11, and xxvii. 20, leading one to enquire whether Death and Destruction are one and the same

thing; for the Word of God makes no needless distinctions in its use of terms. Hosea xiii. 14 intimates that God will Himself be the Plague or Pestilence of Sheol and of Death: *i.e.*, He will slay both, as Pestilence hath slain or carried off Man. Herein in Prophecy we see the Power which destroys Sheol and Death by becoming their Pestilence, is the same which is seen in *John's Vision* in Rev. xx. as destroying Death and Hades, or Sheol, in "*the Lake of Fire*"; and the analogy of Reason and Language requires us to accept that the effect must be the same in the case of those also cast therein.

With respect to the way in which the word "perish or destroy" is to be understood, it depends upon the subject and the connection in which it is used, whether it is to be taken absolutely or relatively: as for instance, such passages as Psa. xlix. 10, 12; Isa. lvii. 1, where Man is spoken of as "like the beasts that perish," both the wise and righteous as well as the fool and brutish; and Eccles. iii. 9; which shews "one thing befalleth them, as the one dieth, so the other;" so that as far as Death, or a perishing is concerned, man and beast naturally are on the same plane; but as subjects under Death they are not. So in the second Death, the wilfully evildoers are on the same plane with Death and Hell in being destroyed, but as subjects or matter of Destruction they are not. Such difference causes one to reflect very thoughtfully ere judging in any positive manner of the final effects of the Second Death on Man, made in the image of God still in Resurrection; and not to determine that it is absolutely a condition from which there is no Recovery: for God is silent for the present on the Subject.

In summing up this subject I may say: Truth rightly divided compels one utterly to repudiate the doctrine some hold of Annihilation at Death; or when raised from it, as an immediate judgment for sins in this life, seeing that the aspect of "Hope" permeates

the sinner's resurrection, for it is a remission of sin; and "*God, in Christ reconciling the* WORLD *unto Himself,* RECKONS NOT *their trespasses unto them*"; it is a blessing, though it be accompanied with "stripes and tears" more or less as our Lord intimates (2 Cor. v. 10; Luke xii. 47, 48); for it is a recovery from the Death penalty of Sin, unto Life once more. It is the Universal Salvation taught by *Paul*, the great maintainer of Election into the Body of Christ, the Church; therefore it is evident that the "Lake of Fire" does not concern any mortal man "in Adam"; and being the Second Death, it needs a Second Life in "willing sin" to incur it (Heb. x. 26, 27, etc.). I think I have proved these points from the Word of God, both directly and indirectly, and in conclusion I take a last glance at the awful scene, "*the Lake of Fire.*"

It is a most certain Truth,—and a consciousness of the necessity of re-affirming the Truth of God against the Traditions of Man compels me to say so again and again,—that the First Death terminates the First Life in all its activities and thoughts, (Psa. cxlvi. 4; Eccles. ix. 5, 10, *et al.*) and there would be, were there no Resurrection, no Second life even to the believer "sleeping in Christ," says *Paul*, only absolute perishing, Death in its real and terrible import (1 Cor. xv. 17, 18). Does not all reasoning by analogy, as well as plain words of Scripture, require one to believe that the "Second Death" terminates the Second Life, should any incur that penalty: and if no Deliverance or Salvation out of it follows, it becomes as absolute a perishing as the First Death would have been. We can see how perfectly equitable is God's arrangement (Ezek. xviii, etc.), that as the First Death "entered and passed through upon all men," entirely independent of any personal act on their part to incur it, so the recovery by Redemption completed in Resurrection EXTENDS AS FAR (Rom. v. 18; 1 Cor. xv. 22). But the "Second Death" enters under totally different

conditions, and is dependent upon restored Man's *personal* will and deed (so Jer. xxxi. 29, 30). Thus a radical distinction exists between the two conditions: Experience of Good and Evil, and "full knowledge of the Truth," take the place of Innocence and Ignorance of Evil in the Garden of Eden; and every aid to resist Evil and follow Good, and all inducement to choose life and blessing, and to turn from "Death and Curse" afforded; man's will not forced, but drawn to choose rightly under its new environments, and powers; which probably include the binding in the Abyss of Satan (Rev. xx.). Under such circumstances the statement in the letter to the *Hebrews* (Heb. x. 26-31) enables us to see that a Second sinful life is not covered by the Sacrifice of Christ for Man "in Adam": a Truth in harmony with Reason also, in the fact of all the advantage following under the new order of things in Resurrection.

It is worthy of note and useful to observe that with regard to Good in Scripture, all *second* things are better than the *first*. They represent,—as in the case of the *younger* being selected for God's Messianic line and Blessing rather than the *elder*,—the Spiritual, the higher, and lasting Good: *e.g.*, the Second Man, His Second Coming, the Second Life, the Second Birth, etc. But the reverse appears attached to Evil of a Second Period or character, and reasonably so, for the nature and doing thereof are of an aggravated character. Sinning, after Life is freely restored, and a body "made whole" has clothed Man anew; sinning, after such a forgiveness; sinning, after Love is seen and known; sinning, against Light and full knowledge of the Truth; this and more makes a Second sinning of "wilful choice" exceeding sinful, far more so than it was ever seen to be under Law in olden days (Rom. vii. 13). It receives great force from *Jude's* word of "remembrance" in connection with the "common Salvation," that "*the Lord having saved the people out of the land of Egypt, afterward,*—

lit. *the second time—destroyed them that believed not*": *i.e.*, who continued not in faith: for "*they believed His words; they sang His praise;* but forgot His works, and waited not for His counsel," etc. (Psa. cvi. 11, etc.).

A remarkable passage in *Isaiah* concerning Israel in a primary or limited and typical sense may be appropriately quoted in connection with the view of such a Life renewed in Resurrection upon the Earth: "*What could have been done more to My vineyard that I have not done in it?*" Will not such words be true without limitation, of the Coming Period when reviewed at its close? "WHAT MORE COULD HAVE BEEN DONE?" (chap. v. 4). All ransomed from Death and restored to Life: "a full knowledge of the Truth" acquired: the "Spirit of God poured out on all flesh": everything in Man's favour under trial or probation for "the right individually to the Tree of Life." Should such incur "*the Second Death*" by wilfully choosing Sin, *and even a Second time be raised therefrom* would not the echo of God's solemn appeal still be heard sounding from the Past Age of Israel's History, "WHAT MORE COULD HAVE BEEN DONE?" Have the words to the *Hebrews*,—that significant name,—with respect to the partaking of "the powers of the Age to come," and "apostatizing," no peculiar force, even though it were but typical? "*It is impossible to renew them*—such Hebrews—*again unto repentance, seeing they crucify unto themselves the Son of God afresh and put Him to an* open *shame*" (vi. 6). There have been in past days Saints, who under awful stress, have momentarily as it were, "apostatized" or fallen away in some measure under the dread, so trying to flesh, of some terrible death facing them: but bitterness and anguish of spirit, and shame under Love's power did its work, and they repented and then died for Him Who loved them and gave Himself to bitter death for them. Theirs was not this "impossible" condition:

but in the future Age of the *Hebrews*, it appears to be so, with the Redeemer put to "open shame" when He is their accepted "King of Israel," and acknowledged "Son of God" the World over (John i. 49-51).

I can read of Man even in the coming Days of Antichrist (Rev. xiv. 9-11), who may "worship the wild Beast and his image, and receive a mark on his forehead or on his hand, drinking the wine of the Wrath of God,"—which Wrath *in extenso*, always means Death,—"tormented with fire and brimstone" as Sodom of old, "*the smoke*" of which awful Death "ascends up to the ages of ages," as *Isaiah*, in vision, saw similarly coming on "*the people of* YAHVAH'S *curse in the Day of His Vengeance*" (xxiv. 5-11):—I can read those awful words in Rev. xiv. and not flinch from my unswerving faith in the Fundamental Truth of Heaven, that "as in Adam *all* die, so in the Christ shall *all* be made alive again": and my hope is established by the great Prophet also seeing in his vision of that same period,—as the fore and after context reveals,—"the earth broken down, moved exceedingly; the windows on High open; the foundations of the earth shaken,—in that Day when YAHVAH punishes, *lit.* visits upon [7] the host of the high ones, or height, on high, and the kings of the earth upon the earth (the Ten coming kings of Rev. xiii.) . . . gathered together, and shut up in prison;—and telling us that "*after many days they are visited*" (Isa. xxiv. 19-22). A visit under such circumstances by the *Redeemer* to beings in prison cannot be otherwise than for good; and intimates release, and not continuation of the sentence executed, because

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[7] The *Heb.* word for "*visit*" means in general "to see or visit for benefit or hurt, or review or oversee." The "*many days*," the "*rab yamim*" of Prophecy doubtless refer to the Messiah's Day, the Coming Age, the Millennium, and onwards: being *lit.* here "a multitude of days." The first "visit" is evidently for punishment, the second cannot therefore be for the same purpose

"*He delighteth in Mercy, and keeps not anger for ever.*"

But to a reflecting mind, an awfully hopeless looking scene is this closing one of the "Second Death" so far as any Revelation has been declared about the Future. Our First Parents, though debarred by Sin from "the right to the Tree of Life," and expelled from its now Flame-guarding precincts, had cheering Words of Promise from Almighty Love upon which Faith could fasten, and Hope subsist; but in vain we search for Words, and listen for a Voice from God, in order that Faith may here also lay hold of them and live in Hope, as we see these utterly sinful ones cast into the Lake; and that, too, with the very Serpent of old, the Evil One, whose power and long sway over Man is to end with the bruising of his head, the crushing out under foot of his life (Rev. xx. 10, 15; Rom. xvi. 20).

Adam and Eve went out of Eden, as I have afore said, and in due time reached the Valley of the Shadow of Death, and the Land of deepest darkness (Job x. 21, 22); but with the blessed Words of Resurrection Life from Eternal Love still sounding in their ears: "THE WOMAN'S SEED SHALL BRUISE THE SERPENT'S HEAD": and so in sure and certain Hope, they fell asleep. But no Voice of Love touching a Deliverer or a Salvation reaching down to the depths of *the Second Death* can be heard amid the silence. I am willing enough to hear Words of Hope, though but the faintest whisper breathing through Type and Shadow even, of a Resurrection from such a Doom. The event recorded in Num. xvi. 29-33 with chap. xxvi. 10 as "a sign" is most significant"—*cast alive into Sheol*"—of it one could not rightly, I think, make that "new thing," a basis of Hope in this matter because those men "in Adam" will be raised,—in their "own order." Knowing that "GOD IS LOVE," in all its depth and breadth as His very Nature, if there be such words,

'tis ignorance, not prejudice, that keeps me deaf unto them. But, however it be, I know the Day will come when shall be fulfilled to the uttermost the Prophetic announcement in the last verse of the last Psalm, brought about by the Work of the "*Blessed Man*" of the first Psalm: "EVERY THING THAT HATH BREATH DOTH PRAISE YAH!" And so nothing will remain, throughout God's universe, of sin, and sighing, and sorrow: all will have everywhere fled, and Eternally! yea, Everlastingly! Blessed be God!

God knoweth best, as Infinite Wisdom, why He allows, that Satan bound for the "many days" of Prophecy, should again be loosed to go forth to his old work of deceiving the Nations; and the soul that knoweth Him can trust Him that it must be that somehow it tends toward the goal—the ultimate end in view—Good; and that He remembereth He allowed the loosing.

That the intensely precious Truth: "*He keepeth not anger for ever*": but that "*His Mercy endureth for ever*" may extend further than the Light has yet revealed to our view in this matter, I am most ready to admit. And for one, I am certainly not prepared to say that all Revelation of God's Love, and Life, and Light is finally closed with our present Scriptures, and there is no more to follow in another Age, of "mysteries hid in God" unknown as yet.

But if GOD be silent at this Sad Scene, and, as it were, turns away without giving any sign, shall not Earth and Heaven, too, be dumb awhile, and say: "JUST AND TRUE ARE THY WAYS, THOU KING OF THE AGES"! For the Ransom of the Lord Jesus did really bring Salvation from the First Death, and Life and Light and Love to every soul "in Adam"!

It may be of service to add a few reflections on the whole matter in a Concluding Chapter.

Chapter X.

CONCLUDING REFLECTIONS IN WHICH SOME OBJECTIONS ARE ENDEAVOURED TO BE MET.

"*Though I am not conscious of having said wrong things, I do not maintain that there are not any.*"
—Gregory the Great "*Remarks on Job.*"

I AM indeed conscious, in view of the importance of the subject from the standpoint of Scripture, and also its difficulties, of the imperfections which must needs characterize my remarks: but I can say that I have endeavoured to set forth clearly that which I have gathered after many years of patient investigation: and have thus contributed my quota to the general and comparatively small stock of literature on a subject which of late is causing much thought in the minds of reflecting Christians as they consider the views and Confessions existing in the Churches upon such points, and the conflicting opinions concerning them.

I am conscious also, so far as I know myself, of having written with an earnest desire that God's Character, to which much of the Old Theology does such terrible injustice, may at least be presented more in harmony with the Scriptures, and with the Reason too, that God has given Man: and wherein, in my ignorance, I may have erred, I know that "He is plenteous in Mercy and ready to forgive." Whether I have managed to do so acceptably I must leave

others to decide. "*Truth is bad enough of itself without your making it worse*": was a salutary admonition I received in my younger ministerial days when advancing Calvinistic views rather strongly before a gathering, in the presence of a revered and loved friend, who was my Bishop, himself strongly of similar views. He meant in his Irish fashion,—presenting Truth in a harsh way. I have ever since tried to remember this. I can say too, with Gregory I., as above quoted, when referring to his comments on the Book of Job: "Though I am not conscious of having said wrong things, I do not maintain that there are not any," in what I have written. But if I have not said things that I ought not to have said, I fear that I have probably left unsaid things that I ought to have said.

I feel these latter sentiments when I think of the disadvantages under which a teacher in Divine things, of an esoteric character, labours in these days, whether by lip or pen, in dealing with subjects not fitted for a promiscuous audience, or for "profane" eyes, *i.e.* eyes outside, or before, not *inside* the Temple, without running the risk of being much misunderstood, and his words completely perverted, or wrongly misused, by the ill teaching, or by the thoughtless, and careless hearers.

To be misused is common to the lot of Truth: and it is within the possibilities that some such mis-user who cares naught about Truth or the Love of God may see these pages, and say: "Well, if there's a chance or hope in the Future for such as I am, I may as well have my fling here, and run the risk, and enjoy myself." To such I could only reply: There is something in such sentiment, if it can thus be called, so utterly unworthy of a being like Man, so contrary to his better judgment or convictions, and so thoroughly selfish and mean, that thereby he shews himself to be his worst enemy, selling his highest and best interests of character and happiness for some low desires, that

it makes one feel like *Portia* in "*The Merchant of Venice*," when asked her mind of a certain character: "GOD *made him, and therefore let him pass for a Man*": and that it is well to leave such an one alone, till he bethinks himself that he was so formed in God's mould of Nature that he must needs walk upright,—and not on all-fours,—and with his face toward the Heavens, bespeaking his high destiny; assured that sin and suffering are inseparably united in flesh and spirit, and sooner or later will know each other in the flesh by sad and shameful "stripes," as sure as the Lord hath spoken it.—Luke xii. In the Future as *Now*, moreover, it will not be, I apprehend, so much the punishment in view, as the wonderful matchless Love seen and known, and received, that will have its full victorious force to "draw all Men to Him," Who loved them and gave Himself for them, and died for them upon the Cross.

Esoteric teaching, or unfolding Truth privately, is not only needful, but was largely practised by the Ancients: and The Great Teacher Himself withdrew His disciples at times in order to expound or reveal to them in private that which He would not entrust to the multitude.[1] Such was the practice of the Early Churches with their Catechumens under Christian instruction. And this method was comparatively an easy thing in bygone days: but what can one do in these days of printing presses, newspapers, ubiquitous reporters—mostly ignorant of the Scriptures,—Athenians and Cretans? (Acts xvii. 21; Titus i. 12). So far as the privacy of teaching such Truth is concerned, how is one to shut them out from reading or hearing it? ORIGEN, writing on the subject of "*Penal purifications by fire*," in his comments on the Epistle to Romans, says: "This must be accounted as a secret,

[1] Mark iv. 34, R.V. The Greek word here for "*expound*" (επιλυω *epiluō*) is *lit.* to unfold, *i.e.* to set free or loose from its folds or wrappings the Truths lying hid in His Words; as in the Law of Nature with some kinds of food or fruit, etc.

so that the faithful and perfect may keep their perceptions of it as one of God's secrets, in silence among themselves, and not divulge it everywhere to the imperfect and those less capable of receiving it." Likewise JEROME, commenting on certain passages of Scripture which those holding "*Restoration*" views urged upon their followers in order to sustain those views, saith: "All which nevertheless they allow should not now be openly told to those with whom *fear* acts as a motive, and who may be kept from sinning by the terror of punishment." Wise advice, I admit, but how can undue or unwise publicity of esoteric teaching be avoided now-a-days? However, one may look at it thus: If publicity has its disadvantages in this respect, it is countervailed by the advantage of teaching many through the Press, who would gladly ascertain the Truth from Near or from Afar upon difficult and disputed subjects, and who otherwise would not know it, humanly speaking; and for this much one is glad. Moreover, there is great comfort in the thought that the Lord can overrule all mistakes of this kind in regard to those "that are outside."

The plea of JEROME that many "are kept from sinning by fear of punishment," is one of great weight with certain minds. How far it is true is very questionable, if facts of history, or one's experience are any guide; especially when the once common view of "everlasting life in misery," as the punishment held over Man, is perceived, as it now often is, to be out of all proportion to the offence or sin in whatever light regarded. Put fear of future punishment before Man as you may, natural passions and desires generally prevail and continue so to act till the Love of God by His Spirit enters his life, and is felt in its impulsive and expulsive powers. A holy fear of God is so essentially good as to constitute "*the beginning or head of Wisdom, and by it men depart from Evil*"; but a slavish fear ever loses its force, and whatever influence an impending fearful future, such as the

Middle Ages used as its lashings to men's minds, once doubtfully exercised, is certainly lost now, though a certain class of Evangelists still follow in their steps. The last line of Gal. ii. 20[2] pondered over morning and evening by Man would ere long prove far more potent in its Heavenly influence than all the stern horrible threatenings of a "Hell," that earnest but erroneously taught Preachers have devised from their own and Pagan conceptions. Such men often hurl Scripture threats at their hearers (or pen them in their Tracts) in the spirit of Fire and Brimstone, and hold up in sight the Bible, oft sadly perverted in this respect, as their authority, telling men if they reject their message they are sure of Hell-Fire with unending pain, misery and torment, and that God says so! I am a most firm advocate of, and believer in the genuineness and authenticity of that Book, and its plenary inspiration from end to end, and its internal evidence, which cannot be learned save by an experience and teaching from on High, that it is the very Word of God; but supposing that even the threats were true in the horrors described, which they are decidedly not, is their appeal to its pages, or their experience of its glad tidings—since the once-manifested Presence of the Holy Spirit by His power and gifts is no longer seen and known in the professing Church—a sufficient warrant for an ordinarily endued man to conceive that his mingled preaching if rejected, will be endorsed like that of one of Christ's Ambassadors, the Apostles of old? I throw out these thoughts that such preachers may be led to reconsider such views and words, to ponder *Paul's* words to such as did reject *real* witness for God and His Word, recorded in Acts xiii. 45-48.

In the future Judgment Age of Resurrection I conclude that the same blessed old Gospel story indissolubly linked with "Repentance toward God, and

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[2] "He loved *me*, and gave Himself for *me*."

Faith toward our Lord Jesus Christ" will be the Power-Truth then, as in the past Age; but a great difference nevertheless consisting therein, in that Man would not be asked to accept it in a way or matter of Faith as now, and step out in a walk of Faith in a Record given: for the Blessed One will be here Himself as the King; and belief in Him the effect of beholding the past Record in reality in His presence on the earth; and it will be rather, in a sense, a walk by sight and knowledge, like Israel of old with the Cloud of His Presence, than a walk by Faith, which is such a blessed Life-bringing and Good-producing Power now; and therefore a condition of obedience pertaining more to a test under some Law would be required of them to prove their right unto the "Tree of Life."

Another view by which timid Christians are often influenced in the matter of Future Judgment is: that if some fearful thing is not held over unregenerate Man *in terrorem*, Evil would run riot, and religious persecution and suffering follow. My reply to this is: That Christianity to be manifested in its truly Divine features requires still in this Age,—"*a present Evil Age*," be it remembered,—the same atmosphere in which it was born and bred: and though a dread of suffering is very natural to us all, yet the Fact remains all through this Age that a life like the Master's, and that of the Apostolic period, has always flourished better in dens and caves, lowly and despised, than in purple and fine linen, and "silver slippers"; than in fine church buildings, often heavily burdened with debts of pride, and garnished with sensual attractions to coax the world inside and get its money, and win its souls, as the saying goes: and perhaps before the Lord returns for "*His own*," the members of His body, it may be again as in its early days, in order to unite together the "elect and faithful" who "remain over to be caught up simultaneously with the risen dead in Christ to meet Him in the air." It was

accounted once no small honour for believers "to suffer for His Name" at the hands of an unregenerate religious or Pagan world; or for His Truth at the hands of a worldly and corrupt Church professing His Name: and if we are not willing to make any sacrifice of place, position, substance, or friends for the sake of Truth, we certainly are not worthy of the Truth of God, to say the least. This throws my mind back in these concluding Reflections to the subject of an *Elect Church* discussed in Chapter II., on which a few words in addition may prove of service.

Wherein lies the great practical value of that Truth? for Truth it undoubtedly is, however much Theological Dogma has obscured or perverted it, and "made it worse by harsh words," or Teachers abandoned it. Its natural and rightful tendency in *the Christian* is the very opposite in its effects of the same Divine favour in the case of Israel after the flesh, and becomes conducive to the nourishment of Love, Humility, and Separation from the principles of the World. "*You have not chosen Me, but I have chosen you, and appointed you that you should go and bear fruit*" is the Master's Truth that stands good for the Church of God as when spoken to His disciples in person: good so long as any are so elected to-day to the high honour and calling of "Members of the Body of Christ," the Head of the Spiritual Seed "through whom all the families of the Earth shall be blessed." It is not possible to let that Truth lay hold of a Christian, shewing him what God's Favour has done for him while leaving others far better in every way than himself by nature in their natural "darkness and enmity to God," and not find it nourish those graces afore-mentioned. Had that Truth and all the purposes of God it implies been allowed to retain its grasp of the Church in early days, instead of being thrown off in its anxiety to be relieved from lowliness and suffering with its Lord, and instead thereof to stand well with the World and to share its Treasures, from which it had been chosen

and separated, the Earthly Powers would not have assumed the Lord's place as Head, and so brought in all their corrupting influences. In their wish also to reform the World, rather than gather His Elect out of it, from losing sight of this Truth, they opened wide the door of the Church to all and any who would submit to Baptism and so make a profession of Christianity, to its utter ruin as God's Elect Body. It is strikingly suggestive to note that the period of Lot's rescue from Sodom is alluded to by the Lord Jesus as typical of His Coming at the end of the present Age. The mission of the Heavenly Messengers was not to reform a doomed portion of the world, but to gather out of it "righteous Lot," time-serving though he was, and vexed with what he saw and heard, yet clinging to his worldly idols: a feature startlingly resembling hosts of believers in these latter days, with God's impending Judgments at the door. That Election did not call the chosen ones out of the World to reform it in this Age is obvious: it was to separate them from its principles, and to be the means in such separated ones of doing the same again for the rest. A review of the true status and destiny of the Elect Seed of God as compared with their present condition in His sight, "Who searches the hearts and minds," should indeed cause us deep humiliation as we see our lack of resemblance to the Elect Master of the Elect. I think it is not at all unlikely that this deeply important Truth will be revived at the close amongst the Lord's own faithful ones, who are to be found waiting for His Coming from Heaven. It was, I think, the first Truth lost sight of as the Church grew worldly-hearted; and so in the Cycle of recovered Truths, will, it is likely, be the last to be restored.

Passing from this aspect to that more immediately the subject in hand, *viz.*: Probation hereafter for the Non-Elect dead, the vast majority of Mankind; it has often been charged that in holding such a belief it cuts at the very nerves of all Missionary work in

Heathen lands, or in Christendom. Much, however, depends upon what kind of material such nerves are, and what are the principles actuating the Missionary spirit in such work. "*If I thought that people would have another chance hereafter I would give up the work and take no more interest in them*," were the words a Christian worker said to me, somewhat hastily I suspect, when conversing with me upon this subject, though I had previously shewn her that I did not advocate "*a second chance*," but rather the *first* one to the masses; if I might use the word "chance" in her sense. That she was a truly Christian woman I did not doubt: but that she was a very ill-instructed one for Mission-work, and lacked the true motive of labour for the Master, "Who came not to do His own will but the Will of Him Who sent Him," I did not doubt also; for He was satisfied if His Father "hid the Truth from the wise and understanding ones, because it was well-pleasing in His sight" (Matt. xi. 25, 26). The right spirit of a true worker for God is to do what God wills by him and for him to do, rather than to accomplish any other fervent desire, however good *per se*. There are many earnest workers *for* God who have yet to learn the true secret of working, by working *with* God.

The strong Calvinist, a busy worker nevertheless, often had charge laid against him of weakening or cutting off all motive for preaching the Gospel; as any one knows who has read the controversies over "Election," etc., between him and his Arminian brother, in the revival under Wesley, Whitefield, Toplady, Fletcher, etc.; but he has gone on working at his mission all the same, invigorated by his views, even though they were not lighted up with God's good sunshine for all the families of the Earth "in due time."

Pre-Millenarianism,—sometimes mixed with strange ideas connected with the Lord's Return as the Hope of the Church,—has had the same shaft thrown at it

by those who oppose that Truth; but it has well and truly retorted, as I heard it expressed at a Prophetic Conference: "That not only has it not cut the nerves of Mission work, but has instead rather cut the purse-strings of Missions." Under such experience of a Truth "received with pure affection," as the old Litany hath it, it does appear somewhat strange and inconsistent that the advocates or holders of one or both of those particular Truths should turn to the "Future Probation" view, and charge it falsely, as their opponents did in their own case, with cutting the very nerves of Mission work or motive for preaching. The fact is, that in each case it is not so much that they are influenced by some particular view of Truth that is held by them, though it may not be entirely left out from influence, as it is that they are all alike bound or sweetly compelled to work, by the power of the wondrous and great "*Love of God which is in Christ Jesus our Lord*," and are animated and nerved, not by doctrines so much, as by the Spirit of God, Who alone maketh a Christian, and enableth him to be and do what he should (Gal. v. 16, 17).

That "*The Larger Hope*," as it is sometimes termed by way of distinction, has power also to "cut the purse-strings" for God, if any of the Views named may be said simply to be of power, I know from what has been done and suffered pecuniarily in many quarters from desire to do His work, and that the true character and purpose of God in Christ might be made more widely known to the Churches. I can conceive of no special aspect of Truth more encouraging to the Missionary spirit among the Heathen than, that "*the Ransom for* ALL *is to be borne witness to* IN ITS OWN TIMES" (1 Tim. ii. 4-6). This Hope has the advantage over the other two Views mentioned in connection with Missions, that while firmly embracing the Truths that both of them include, it does not labour in the dark, but intelligently, concerning the Past, Present, and Future condition of the Nations;

and one possessing it is not at the disadvantage that those lacking such knowledge are, but can adjust the history of the dark Present and the Past also with Scripture "rightly divided," and not involve it in confusion and contradiction. Such an one is not liable to despondency like others often are because they do not find, what they desire so earnestly, brought about, but the masses still going down in Darkness to Death. *Calvinism* is very slow to apply its cherished views, and naturally so, to one's own family, or loved friends, and "hopes against hope" often, irrespective of what it holds to be God's Will; whilst it knows not how to adjust rightly its stern and narrow ideas with much that is of an Universal character in the Scriptures. *Pre-Millenarianism* also, with all its desire for the Lord's Return, when it believes in "everlasting torments" for the unconverted,—often, to my knowledge, hesitates to desire that Return may be soon, as Reflection forces it to see the stern sad theory of its Creed must be carried out in the case of their loved ones, if that Coming finds them out of Christ, and Hope must for ever sink behind those dark clouds of Judgment. "I do believe in that 'Blessed Hope' of His Coming," said a Christian lady to me, "but I cannot say '*Lord Jesus, come quickly*,' with my three children nearly grown up and unconverted." It was natural, how could it be else with her false views at that time? They were subsequently scattered by Truth. One can see the inconsistency of such positions in a Christian, whose mind is expected to be in harmony with the Will of God; but to accuse and combat the systems of Theology for it would be but of little use probably; and a *tu quoque* rejoinder could be found, doubtless, against the accuser. If the room is in darkness, the only way to disperse it is not so much to find fault, as to bring in the Light.

"Love of God! O wondrous story!
Love from Ages past!
Love so patient, and so changeless
To the last!

Seen by Man amid Time's ruins
Known, though but in part,
O what Light on Life's dark pages
To the heart!"

When an honoured Missionary stood up in my hearing not so long ago, pleading for the Heathen millions; he told us how his own heart was wrung as converted Chinese, who seem naturally to have much of the sweet grace of filial reverence and affection, again and again would come to him enquiring with tears, if there was no hope for their parents and ancestors who had never heard these "glad tidings" of Salvation, but that they were lost, and misery for ever was their lot. And what was his reply to them? "*I had to tell them there was absolutely no hope for them: and their sorrows would break out afresh.*" Poor troubled bewildered souls! Would not the Truth seem absolutely impossible to be believed if they believed the Missionary, when they read: "*It is the will of God our Saviour that* ALL MEN *should be saved, and come to the knowledge of the Truth*": and linked with it the momentous Fact that, "*Christ Jesus gave Himself a Ransom for* ALL": and to which the all-important announcement was added: "*to be testified* IN DUE TIME." "*We have beheld,*" says the Apostle, "*and bear witness that the Father hath sent the Son to be* THE SAVIOUR OF THE WORLD"; having as he said in another place "*so loved the World*": and yet so many myriads of myriads of human beings have been allowed, these Chinese might say, by this Wise, Mighty, and Loving Being of Whom you tell us, to go down into Death and Darkness, or rather an immeasurably worse fate according to the view of the

Creeds, without the needed knowledge to produce the faith to secure eternal life! (Rom. x. 13-15). Well might they say: Can we possibly believe He is or has done what your Scriptures describe? I fear that *Paul* would be much "*ashamed of the Gospel*" most men preach. Why the Church itself, in possession of the Truth for all these many centuries, may well doubt the Truth of the Scriptures they profess to believe, when face to face with History and their Creeds. When will Theology arise and wipe away the Dust and Cobwebs of Tradition from its declarations and seek to understand the Truth lying patent in those words: "*in due time*"?

I could not help saying, at the close of that Missionary meeting, to an English companion of the speaker: "Your friend made a sad mistake when he told those Chinamen that the past of their ancestors was a hopeless one." He naturally asked my reason for saying so. After a few remarks I pointed him to the words "*They shall see to whom no tidings of Him came*" in Rom. xv. 21, R.V., and said: "the breadth of that statement surely meets their case, does it not?" He said: "I don't remember noticing that before." "One more text let me bring forth," I replied: "*God hath shut them all up together in unbelief that He might have Mercy upon all*" (Rom. xi. 32), shewing from the context both Jew and Gentile are here spoken of. In a manly way he owned the force of these words, whilst not accepting them at the time as endorsing my views that the Missionary's words were false. I did not expect him to receive them there and then, but "seed cast into good ground," springs up in due time. Satan knows that, for when he had sown the tares "*he went his way*," assured of the result of sowing. I have since heard that the seed then sown sprang up and bare fruit. Free those Chinese converts from prejudice caused by notions instilled into their minds by the well-meaning "orthodox" Missionaries for whom they would naturally and reasonably have

much respect, and ask them to read such sentences as the above in harmony with their contexts, would they not soon entertain a "Larger Hope" than their Creed-bound Teachers, and "a good hope" too, that at some time God's unutterable and universal Love for Man would take shape practically, and prove to be a grand reality? For such Love as GOD'S to remain unmanifested to the Race is impossible. Grace or Favour to the *few* now as the Rule, in purpose of Mercy and Blessing to ALL "*in due time*"; and is a Key that Calvinism never possessed, or its rugged and grand old soul would have opened under its touch, and rejoiced in the Light that comes thereby; revealing, as God told *Abraham* (Gen. xxii. 18), that though an *Elect Church* could never within its purposed limits include a *Saved World*, yet the World which Christ had reconciled and saved from Death in His own Person as its Sin-Bearer, would be blessed through its instrumentality.

That Missionary's view was at least consistent to the Theological principles in which he had been trained: not so that of many ministers to-day, who declare that the Heathen get to Heaven at death,—their crude idea of being saved—if they act up to their Light; thus directly teaching some other way of Salvation or "another Gospel" than that through God's plan; and also making the work of Gospel Missions as it were virtually superfluous; besides endangering the honest-hearted Heathen's previously hopeful condition so-stated, by throwing upon him the risk of condemnation if he rejected the Light of the Gospel.

To show that such views are maintained by Ministers well-known and esteemed for their evangelistic work and reputed orthodox views, I quote *e.g.* from a sermon by the *Rev. Daniel Steel*, preached at Dr. Cullis' Church, Boston, Mass. in Feb. 1892. "Pious Pagans may be saved if they have the spirit of faith, and the purpose of righteousness.

The pious Jews may have never seen a New Testament; they may have been brought up under such circumstances that the Light of Christian Truth has not had any chance to shine in their minds, and they can be saved on the same basis that the pious Pagan, or the pious Mohammedan may be. What do I mean by the spirit of faith? The disposition to grasp the object of Faith were it presented. What do I mean by the purpose of righteousness? The disposition to walk by the rule of the Divine requirements, the Ten Commandments, if that rule were made known." May I not say: This is neither Scriptural nor Orthodox. It is a liberal view based on natural goodness or rectitude of disposition. That such disposition will be of great service now, or in Resurrection, in disposing its possessor to readily accept the Truth when it is revealed to him, I admit without question, as may be seen by the views herein stated, and I may rejoice in the breadth of the Doctor's charity, but his foundation is utterly unsound according to *Paul;* in such passages as Rom. iii. 20; iv. 3, 23-25; x. 13-15, and others of like import. The Doctor seems steering bow on to the Anathema-Rock on which *Paul* raised a Beacon-light (Gal. i. 8).

Where will men drift when cut loose from Theological errors, without a knowledge of the Truth, say, of Election or Resurrection, upon this matter, but into some other error? Thoughtful minds are everywhere beginning to feel forcibly the inconsistencies which "orthodox" Theology has so long presented, together with its utter inability to explain or adjust them according to the perfect harmony of Scripture, or even Reason. On the way home from one of the New-England Churches not long since were the minister and his youthful grandson. The former had been preaching on Adam's fall, and the consequent ruin of the race, and the child had heard enough to puzzle him and set his young brain at work; so he, as we may say, put his grandfather through his

catechism; short but difficult: "Grandpa, what did Adam fall from, did he fall out of the Tree?" "No, my child, he fell from God because he sinned." "Couldn't God have kept him up if He had wanted to?" "Yes, of course"; was the reply. "Then why didn't He if He could?" The old minister groaned in spirit. He had no wish to enter upon the subject; he could not, he felt, explain it had he so wished, but he certainly did wish to stop the youngster's questionings; and so he said nothing. But the lad returned to his catechizing when he had waited long enough, starting off with: "If Adam hadn't fell, I wouldn't have fallen then, would I, nor anybody else, nor you, grandpa?" "No, I suppose not, my child." "Well, wouldn't it have paid to have kept Adam up, grandpa?" "We'll talk about something else now," said the perplexed theologian, taking an apple out of his coat pocket and giving it to him. "Now try and keep quiet a little while." "All right, grandpa, I'll keep my talk still anyway, but I can't *my think*." No: *thoughts* cannot be stopped by any method of old Divinity with its Creeds and Traditions; nor by Ministerial nor Ecclesiastical pressure brought to bear upon the reflecting mind, however formidable such forces were once,—and their opinions publicly have considerable influence yet,—when such Divinity cannot quadrate itself with the purpose of God as unfolded in Election, according to His Words to Abraham in Gen. xxii. 18; or the necessity of Evil for awhile to develop Man aright, for one thing, in view of his high destiny; and to make known and bring into play all the fulness of the Divine Nature and Attributes of Him Who is Love, which would have been, I may say, unperfected and unknown without it (Rom. v. 6-8). The blind man's case described in John ix. 3, as being *born blind*, well, and I surmize, purposely, illustrates this: and by putting clay on the man's eyes He set forth the Truth that He Who blinds or makes blind (Exod. iv. 11) is the One

Who can and does remove the blindness in His own time through the Fountain Pool of the Sent One. He needed that blind man, even as Night's darkness is needed to see the Stars. I fear no thoughtful investigation into these subjects that are now arousing attention; but I dread the disease of indifference toward them among Christians.

> The Blessed Fountain of all Good
> Needs ills and wants like mine,
> To manifest to Heaven and Earth
> Its Graces so Divine!

Another point which I have very prominently kept in sight throughout this discussion is, that the foundation of *any hope hereafter of Life*, whatever the results may be, is most undeniably predicated in the Word of God, as based on a Resurrection. Without it there is absolutely no hope of Life after Death for *any one*, according to *Paul's* words in 1 Cor. xv. 16-18; and that should be enough to adjust all controversy in which figurative passages are made by commentators or Creeds to contradict plain ones, and that passage in particular. As for dead persons being alive and active in some region it is a Pagan fancy condemned alike by Scripture and Reason.

RESURRECTION, therefore, as the pre-eminently chief feature and completed work of Redemption, is the key to unlock to Man's view the mystery in some degree of "this life, and that which is to come"; to unravel Life's strangely knotted and tangled web; to adjust its many and singularly unequal parts and ways; and is the true key which the Word of God supplies, rather than that which the ancient philosophy of Re-incarnation would offer once more in these latter days. That the Jews held that doctrine, more than one passage in the Gospels, and one in particular in *John's Gospel* clearly proves (see John ix. 1-3, 34); but that does not prove it true. Where the idea is stated or inferred the Lord's silence is somewhat re-

markable. It is a mysterious subject, and I mention it in passing to indicate that I have fairly considered it in its bearings upon my subject, rather than to say aught about it, as it is not necessary. A re-incarnation in which a man knows nothing of any former life is both unreasonable and useless for any advantages. The Resurrection of the mass of Mankind to Adamic life is the true Re-incarnation.

In the view I have presented throughout, and am now concluding, no such doctrine as that erroneously termed by many "*a second chance*" has been advocated. I neither use the term, nor have I taught, nor do I believe the principle contained in it: the Truth of Election absolutely forbids it: but I do heartily believe "in a hope" as *Paul* puts it, existing in connection with "the Resurrection of the unjust"; and that such Period becomes the period of judgment, and probation for fitness to live on the part of the Non-Elect or the vast majority of Mankind (a much wider scope than that of the "unjust"), and is in reality their *first* "chance," using that term in the ordinary sense, but to speak more correctly, their opportunity: for they were born into a condition of condemnation and death; and so Death, not a Probation for Life, was theirs by their very birth; out of which Redemption by Resurrection alone can save them. I might here ask any evangelical disputant, who uses the term "chance," to define it. What do you mean by a "chance," either a first or second chance? for you say: "I do not believe in a second chance." I do not think I can do better by way of retort than to reproduce a few lines written by a Connecticut lady who says very pertinently on this subject: "To make clear to the common mind precisely what is meant by 'a *second* chance,' it might be necessary to consider what it takes to make a *first* chance. Now suppose a person for the first time, after coming to years of accountability, has the Gospel and its claims presented to his understanding, and he

is earnestly invited to comply with its conditions then and there. Does this, or does it not, constitute a *first* chance? If it does not, what more is requisite? If it does, and the opportunity is repeated, and if such an one does not then accept it, is it not a *second* chance? Another question. Did you my brother, did you my sister, comply with the terms of the Gospel the *first* time they were presented for your acceptance? . . . And yet Christian men and women, who over and over again turned away from its tender pleadings, are ready to rise and enter their protest against any such Hope (*i.e.* as the Larger Hope) on the ground that they do not believe in a *second* chance!"

This is an "*argumentum ad hominem*" that may perchance appeal to the senses of some Christians, and, lead them to see the inconsistency of their avowed principles when applied to themselves, and who declare all Hope of Mercy hereafter to be, to use their own words, "a doctrine of the Devil": or to others who, because they cannot see beyond their own horizon, call everything that another may see beyond *their* ken,—but rather more courteously to my knowledge—"Man's mere reasonings on the Word of God"; not appearing to recognize any distinction between a child-like spirit, that can humbly lay its Reason at the Feet of the Master, and use its powers as God's great gift or faculty by which one understands subjects in dependence on His Guidance, and a childish spirit that pretends to ignore Reason in the study of The Word! I admit that to look to Reason as the true Light of one's Nature would shew great ignorance of its powers and offices, which are naturally to judge of things manifest to it by the senses; for the *Natural* Man is unable to discern *Spiritual* things, *Paul* tells us; but to profess to ignore it altogether in Divine things is worse than ignorance even, and calculated to produce blindness and bigotry, and any thing but Charity. To such I would again say: How many "*chances*" did a gracious God give to you, after your

first hearing and ignoring the glad tidings? We all deeply need to remember the significant Words of our Apostle to some carnal and narrow-minded judging believers in Corinth: "WHO *maketh thee to differ from another? And what* HAST THOU *that thou didst not* RECEIVE?" (1 Cor. iv.). The Elder-Son spirit still finds lodgment in many "babes in Christ" to-day as it did in Corinth; as well as in the religious-minded Jew, who, when told that God had mercy and good news for Gentiles, as *Paul* opened out the Lord's Mind and Will, denounced him without measure: "Away with such a fellow from the Earth"; said they. The cold shoulder of ostracism, though originally begotten in Athens of the popular vote, found a place in the Church, and still awaits those who forsake its Traditional ruts, and with greater Light tread a broader path with Truth. I suspect, the more Light and Love a believer in Christ has, and follows it, the lonelier his path outwardly will be, and the fewer his comrades in the coming days. Like The Master, like Scholar.

In saying "Farewell" at the close of my subject, I would remark—though over half a century in the study of the Word and Ministry for the Lord Jesus, unworthily, yet honestly following the Light as it came,—that I feel like a poor student who has started out from shore, exploring some deep but land-locked Bay, with its indented shores and smaller bays, dark valleys, and sunlit peaks; sailing around it; sounding its depths; tracing its outlines, and delighting in what he observes, as it seems a very sea to his limited knowledge; till coming to its opening Heads, he sees the vast and measureless Ocean possessed of deeps that he finds no sounding line of his can fathom stretching out before him; and far beyond his powers of vision: and, stirred to the inmost depths of his mind and heart by the sight; already touched and worked upon by his survey of its land-locked portion, he falls down and worships its Great Creator. That

land-locked Bay is my present limited view of God's revealings in the Truth of Redemption in His Son, opening out into the vast Ocean of the Eternal, Boundless, Fathomless Truth,—"GOD IS LOVE." That most profound and clear-headed of all theological writers, WM. LAW, the *Nonjuror* of the 18th century, —whose writings, I am thankful to say, have been privately re-published of late years, so excellent are they deemed to be,—well sums up my own thoughts on God's care for Man, as he says: "God has no other Nature or Will towards every Creature but Love and Goodness. As for the Purification of *all Human Nature*, either in this world, or some after-Ages, I fully believe it. As to that of the Angels, if it is possible, I am glad of it, and also sure enough that then it will come to pass."[3] "You tell me," he writes to a friend, "that you cannot help thinking that all partial systems of Salvation are greatly derogatory to the Goodness of God, but that you would say this to very few but myself. But dear soul! why should you say this to me? I have, without any scruple openly declared to all the world that from Eternity to Eternity nothing can come from God but mere infinite Love. Every creature must have all the happiness to which the infinite Love and Power of God can help it. I allow of no other God but Love, Who from Eternity to Eternity can have no other Will toward the Creature but to communicate Good, and that no Creature can have any misery from which infinite Goodness can deliver it. It is my capital Doctrine, That God is all Love, and merely *a Will to all Goodness;* that He must eternally will that to the Creature which He willed at its Creation. Man is to

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[3] LAW had not seen,—I conclude from his writings,—the Truth about our Lord's visit to "the Spirits who had sinned," the fallen Angels, mentioned by *Peter* (in 1 Peter iii.) and by *Jude* (ver. 7) and heralded tidings to them, we may be sure, not of sadness or misery; on which I touched in Chap. V.

be shewn his *want of God*, and nothing can shew him this so powerfully, so convincingly as LOVE."[4]

Alleluias ceasing Never!
Glad harmony!
Sounding through the grand For-Ever
Jesu! to Thee!
Fount and Gift of our Salvation,
By the voice of all Creation,
Love! Thou hast love's adoration,
Eternally.

Those who cannot at present, or, who more sadly still, care not to see beyond their own little bay by the great ocean of Truth, remind one of the Motto on the old Spanish coins before the days of Columbus, and his re-discovery of the North American Continent. Over two pillars engraved on the coins, and called "the Pillars of Hercules," representing the promontories of Europe and Africa that form the Straits of Gibraltar, were the words "*Ne plus ultra*"—Nothing more beyond. Ignorance, however, was dispelled by the famous voyage of the Genoese seaman: and so Spain struck out the "*Ne*," leaving it "*plus ultra*"—More beyond.

The Evangelical Church ought to be wise enough to give ear at least to such as find in the Scriptures of Truth, good ground for Hope in the Future Age in the case of the Non-Elect, for those not "chosen in Christ ere the foundation of the World" to be "Members of the Body of the Christ," and to ascertain whether the Motto which its Theologians have so long inscribed upon its Creeds and Confessions of "*Ne plus ultra*" beyond the Grave, in the matter of any Hope for such as "received *not* Christ Jesus the Lord" in this Life is not untrue; thus barring out the boundless Love and Mercy of GOD by its conceptions, and limiting its own researches into Truth. Such idea was adopted in a Period, in which they had but

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[4] *Works: Vol. ix. Collection of Letters: Letter xii.*

lately emerged from the Darkness and Ignorance and Bigotry of the Middle Ages, and at a time when God's purposes in Christ toward Mankind had hardly, if at all, been perceived in the Scriptures. Two somewhat remarkable exceptions may be noted, however, (i.) when the Reformers in the 16th century expunged Three of the Forty-two Articles of the Church of England, giving its Members, as someone wittily said "*Forty stripes save one*"; and so leaving them at liberty to find out the Truth about "*the Millennium*"; "*the Sleep of the Dead*"; and "*the Universal Salvation of Man at length*"; against which doctrines those Three Articles had previously stood: and (ii.) when ROBINSON, the Pastor of the Leyden Church gave his parting address to the members of his flock as they left the shores of Holland and took to the ship "*Mayflower*" for the then unknown New-England shores, and said: "I am verily persuaded the Lord hath more Truth yet to break out of His most Holy Word." "*Plus ultra*"! Yes, and still it is "*Plus ultra*": and many a thoughtful Christian will sympathize with him as he told that band of the Pilgrim Fathers: "For my part I cannot sufficiently bewail the condition of the Reformed Churches who are come to a period in religion, and will go no farther than the instruments of their reformation, . . . though *they* penetrated not into 'the *whole counsel of God.*'" "*Ne plus ultra nunc*"—Nothing more beyond Now—may be inscribed upon the Scriptures even, so far as Revealed Truth in the "letter" goes, but not in the spirit or depth or breadth of meaning the "letter" contains: yet who dare say there is no *Plus ultra* even to the "letter" and "spirit" too of God's Revealings "in the Ages to come in the exceeding Riches of His Grace toward us in Christ Jesus." *Eternūm Plus Ultra!*—Always more to follow! Of Truth it can be said as of Wisdom, for they are Twin Sisters: "*The merchandize of it is better than the merchandize of silver, and the gain thereof*

than fine gold; she is more precious than Rubies; and all the things thou canst desire are not to be compared unto her." The Christian who searches for it "as for hidden Treasure" shall, in regard to the great subject in hand of the Future of the vast majority of Mankind in all ages, as he perceives it, find his heart and mind expand with the WONDERFUL LOVE OF GOD in Christ Jesus to a World yet wrapt in its Selfhood, and Enmity, and Vanity, and feel something, through the blessed View, of the great gladness that thrilled our Apostle's heart as he wrote: "*They shall see to whom no tidings of Him came*"; and understand with him in some slight measure the dealings of Wisdom, Love, and Power in that concerning the Non-Elect, "GOD *hath shut them all up together in unbelief that He might have* MERCY UPON ALL"; and catch a little somewhat the wonderment that overwhelmed his mind as, on finishing that blessed sentence, he broke forth in the power of the Spirit: "O DEPTH OF THE RICHES, AND THE WISDOM, AND THE KNOWLEDGE OF GOD! *How unsearchable His Judgments; how untraceable His Ways. For who hath known the mind of the Lord. . . . For from Him, and through Him, and to Him are all things! Unto Whom be Glory for Ever! Amen.*"

Blessing, Honour, Power, and Glory
  Are Thine by right!
For Redemption's wondrous story!
  Life! Love! Light!
Alleluias! full and swelling;
  All our highest lauds excelling,
Ever are Thy Heavens telling,
  In their blest Might.

Laus Deo!

INDEX TO TEXTS.

	PAGE.
Genesis iii. 22-24	49
,, 22	56
xv. 5, 6	89
xvii. 18-22	28
xxii. 18	23
xxvii. 28-40	33
Exodus iv. 11	121
Numbers xvi. 30-33	50
,, 29	149
xxvi. 10, 11 65	149
Deuteronomy x. 12, 13	89
xxv. 2, 3	102
xxix. 4	88
xxx. 5, 6	88
xxxiii. 29, margin	140
1 Samuel xxviii. 6-19	64
1 Chronicles xvii. 16, 17	24
Job i. 21	70
vii. 21	70
x. 21, 22	62
xi. 12	130
Psalm vi. 4, 5 50	67
xvi. 10	50
xviii. 44, margin	140
lxvi. 2, 3	140
lxxi. 20	50
lxxxi. 15, margin	140
lxxxvi. 9	44
,, 13	50
xc. 3, 13	47
ciii. 10, 11	125
cxv. 17 62	67
cl. 6	150
Ecclesiastes iii. 19	61
ix. 5, 10 62, 66	67
Ecclesiastes xii. 7	138
Ezra ix. 13, 14	126
Isaiah v. 3, 4	147
xxxiv. 5-11, with Rev. xiv.	148
xxiv. 19-22	148
lii. 10	44
lxv. 22	122
Jeremiah xxxi. 29, 30 56	122
Hosea ii. 14	90
xiii. 14, with Rev. xx. 14	144
Ezekiel xiv. 10, 11	110
xvi. 48-63	91
xxxvi. 31	90
xxxviii. 1, etc.	78
Daniel iii. 25	72
Micah vi. 5, 8	89
Zechariah x. 6	86
Matthew iii. 12	141
x. 28 11	138
xii. 40	50
xviii. 25-32	53
xxv. 31-46 140	141
Mark iv. 34	153
Luke iii. 6	76
v. 24	134
vii. 42	53
xi. 11	142
xii. 36	68
xvi. 20-31	63
*xx. 37, 38 76	80
xxiii. 43	70
xxiv. 44	68

*The question between our Lord and the Sadducees was the subject of Resurrection of the dead, not the survival of the soul, or life, in the Death-state, in Heaven, etc.; and our Lord proved it by a strong inference from a passage in the Pentateuch—the especial books owned to by the Sadducees—and argued from the strict sense and force of the *Hebrew* word "*Alj*" or "*Alahim*," (God), that the Patriarchs must be raised from the dead.

	PAGE.
John iii. 5	75
v. 2-14.....55, 56	133
vi. 44, 45	20
,, 65	27
ix. 3, etc.	166
xi. 14	74
,, 25	74
xii. 24	81
xiv. 12.....25, 55	77
xvii. 4	25
,, 20, 23	25
Acts vii. 5	79
,, 26 37	53
xiii. 45-48	155
xv. 14	32
xviii. 5-11	29
Romans i. 20	25
ii. 12-15	123
,, 16	111
iv. 20-25	89
v. 18	38
Romans vi. 6	80
viii. 3	80
,, 29, 30	26
ix. 6	27
,, 16	32
,, 21	33
x. 8-10	89
,, 13-15	163
xi. 5, 25	31
,, 23	84
,, 32 32	163
xv. 21.....19	163
1 Corinthians x. 11	59
xv. 12	62
,, 36	82
,, 22 40	108
,, 46	32
2 Corinthians iv. 16	82
*v. 8	69
xii. 4	71

Yahvah is their "*Al*" or "*Alahim*," and He cannot hold that relation to absolutely dead beings. (See *Bishop Horsley in loc.*) The Resurrection was a necessity in order that God might fulfil His promise of the land to them, for He did not put Abraham in possession of "*so much as to set his foot on*"; and so to the Sadducees our Lord's argument was unanswerable; and those subtle thinkers were silenced, and durst say no more—a different course from that pursued by the "babblers" of Tradition to-day when confronted with the Truth. The modern mode of dealing with this passage or subject could never prove what the Lord so irresistibly proved to them. The Patriarchs "fell asleep," were "gathered to their fathers"; literally, to man they were "dead," but to GOD, "as He is not a GOD of dead ones, to Him all are living," even as to man the Jewish maiden was "dead," to Him she was but "asleep." One cannot but smile at a modern biographer of Christ *(Geikie)*, whose simple argument from this scene in the Gospels is: "The Patriarchs, though their bodies were dead, must themselves have been still living. . . . Thus *how easy*, if this be the case, for Him (God) to *raise them* hereafter." !!! Verily, old *Tyndale* was far ahead of modern Protestants in his answer to *Thomas More*, the Platonist: "Ye, in putting souls in Heaven, Hell, and Purgatory, *destroy* the arguments wherewith Christ and St. Paul prove the Resurrection. If the souls be in Heaven, tell me why they be not in as good case as the angels be, and then what cause [need] of the Resurrection?"

*Paul does not speak of himself here as in Philip. i. 29, and then he does not say, "to die is gain," but "*to me*" it is, a prisoner, and ill-used; but here he is speaking collectively of believers as a whole; and no one utters or believes a *Truth* when he says or thinks: "When I die I shall be absent from the body and present with the Lord." It will be true when the proper time comes at our collective Resurrection—as Paul shows in 1 Thess. iv. 16, 17—not before.

	PAGE.
Ephesians iv. 18	137
v. 23	25
Philippians i. 23	68
iii. 20	77
Colossians i. 20	73
1 Timothy ii. 4	162
iii. 16	73
iv. 10	25
Hebrews ii. 8	42
,, 9	38
,, 14	80
,, 18	42
v. 17	50
vi. 6	147
x. 26-31	89, 126 127
Hebrews xi. 10	97
,, 20	32
xii. 18-24	71
1 Peter iii. 18	71
2 Peter ii. 4	72
1 John i. 7	94
iv. 14	25
Jude 5	146
7	72 141
Revelation xiv. 6, 7	110
,, 13	122
xx. 5	93
xxii. 14	93

INDEX OF SUBJECTS.

As the Index was in progress two or three additional thoughts came to mind, as certain subjects were noted, and so they are inserted herein, as they may be helpful to make the subject clearer.

PAGE.

Ability of God, Shewn in a peculiar way 84, 85
"*Absent from the body*," in 2 Cor. v. 8 69
Adam, Type of the Understanding 121
,, Lacked experience of good and evil when tried . 121
Agnostics, Their doubts dealt with 119
Agnosticism, Commonly brought about by a false Theology 120
"Alive in Heaven at death," Esteemed heresy by Early Christians 61
Ancient good Heathen will doubtless rejoice at Resurrection 120
Animals, Symbolic use of, in Scripture 142
"Angels that Sinned," What they "left" apparently . 72
Angels, Their mission to Sodom, significant of "the latter days" 158
Angels "appearing" to Christ after He was "justified in Spirit" 73
Anguish following Restoration, Or Resurrection to judgment, is it one of Despair? . . 103, 104
αναλυω (*analuō*) in Ph. i. 23 68
αναστασις (*anastasis*) a rising *up* rather than *again* . . 81
"Annihilation at Death" of the unjust, Erroneous view 138, 144
,, ,, Makes God unrighteous . . 11
,, of Matter, Repudiating it, erroneous . . 137
αφεσις (*aphesis*), Remission in Type 43
Arminianism, A characteristic feature of . . . 134
Arminian Views, Set forth a weak God . . . 22
Article XIII. (Ch. of Eng.) on "Works" . . . 98
,, the Greek, Importance of Noting 42
Atonement, On 37
,, Not expiation 53
,, Much misunderstood 52
,, Orthodox view inconsistent with itself . . 50
Augustine's Motto for understanding *God's* Word . . 138

Babes and Idiots exceptions in Salvation, a false and inconsistent view 44, 45
Begettal and Birth, Distinct things, and needed in spiritual life 74
Bethesda, Pool of, and its significance 55, 56
,, ,, The scene Typical 133

PAGE.

Body The, Needs a Head 25
"*Born out of* (ἐκ) *Water*," Does not mean Baptism in Water 75
Bride of Christ, Is not the Church 97

Calvinism, Sets forth a strong God 22
,, Upheld a great Truth 23
,, A characteristic feature of 134
,, Slow to apply its cherished views to relatives and friends 161
,, Knew not how to use the Key in 1 Tim. ii. 6. 164
Canons for studying Scripture 7
"Chaff" of Wheat, Query: its meaning in Matt. iii. . 141
"Chances," How many did God give you? 170
Character in this life, The great factor in "the Resurrection to Judgment" 17
,, Moulded by this life 119
Child, The puzzled, and the puzzled Minister . 165, 166
Children, The puzzled, and the dissected Map . . 29
Christ's Death, His dying was not instead of us: *Rev. W. Law's* remarks thereon 51
Christ, The Second Man tested under certain different circumstances to Adam 121
Christians have an "inner man" as well as "outer" . 82
Church Members, Really such 28
,, The, Raised on a different plane to others . . 77
,, of England Articles, Three out of Forty-two were expunged on debateable subjects, etc. . . 173
Circumstances and Environment of Man altered in Resurrection 120
,, etc., were they the same, Man would do the same again 120
Compassion in Punishing, seen in Deut. xxv. 2, 3 . . 102
Condemnation came to all in One Man, etc. . . . 43
Condition of Man in Resurrection, Altered . . . 121
"*Confession of Faith*," The, On "Works" . . . 98
Conscience, A power in the time of Resurrection . . 109
,, Illustrated by *Wolsey's* conduct . . 119
Contradiction and Confusion in the common rendering and comment on John xi. 26 18
"*Cornelius*," Sets forth a class "acceptable to God" among Gentiles, though not yet knowing Christ, etc. . 18
Covenant, The New, To be made with Israel . . 121
*Creeds, Once useful, now a hindrance . . . 11

*Crutches are useful to a lame man, or one recovering from an injury; but when restored to strength they would hinder his progress. A lantern may be of service in the gloaming or darkness; and so in a Theological Fog; but needless when the sun shines on the matter.

PAGE.

David's Sin, Forgiveness, and chastisement subsequently, typical of Israel's 115
Death, Tradition says there is none 61
,, A condition of darkness, etc. 61, 62
,, To be "regarded as a friend" a statement denied as untrue by its advocates 60
,, An "unclothed" condition 69, 70
,, Not desirable 60, 69, 70
,, A condition corresponding to the normal condition of sleep 64, 65, 74
,, And no Resurrection, means absolutely to perish 61
,, The prophetic point of view, Future . . 113, 114
,, and Destruction, Appear to be different , . 143
,, Moses pleaded that the penalty might be remitted in his case 61
,, The penalty for sin 54, 61
,, Clause in Rom. vi. 23, is it limited to the first death 126
,, the destruction of, Now Known? . . . 142
,, The Power by which it is destroyed . . . 143
,, The Second, and whom it concerns (see Second Death) 129
,, and Life under Law 114
Death-bed Repentances, Uncertain 120
"Debtor and Creditor" Theory, a false one as respects Remission of Sin 51, 53
Destruction, A cluster of Texts thereon . . . 136
"Dives and Lazarus," The meaning of the Parable* . 63
Difference between hearers, of God 28
,, ,, Scriptures of particular and general import often disregarded 69
Discrimination in Judgment upon Evil . . . 101, 102
Disobedient Spirits in 1 Pet. iii. 18 71
Dreamless Sleep, Its condition analagous to Death . 66
Drowning Man, A, Seeing all his past life . . . 108
Dying Robber, The, and our Lord's words to him . 70

Earth our first Mother in Natural World Birth, will there not be a Mother in Spiritual birth? . . . 74, 75
Elder Son, The, His petulant spirit still exists in the Church 100
Election, The doctrine long lost sight of . . . 21
,, How objections to the doctrine are to be met . 32, 33
,, Misunderstood Generally 21
,, A Truth to be taught to Converts or "Babes in Christ" 21, 29

*Apply the language literally as an historic fact, rather than what it really is, one of three parables clustered together, and the same kind of contradiction of Truth and absurdities of conditions ensue, as would be the case if one of *Æsop's Fables* were so treated.

PAGE.
Election, Calvin and others saw it; and in "*Westminster Confession of Faith*" 22
,, Excludes necessarily the Mass of Mankind but is for its benefit 26, 27, 31
,, The present Age, a dispensation of . . . 26
,, and Universalism, Harmonious Truths . . 9
,, and "Whosoever," Harmonious Truths . . 23
,, In Type and Plain Statements . . 23
,, Seen in Israel and the Church . . . 23
,, As Witnessed clearly in the Word . . . 29
,, A true view of, different from both Calvinism and Arminianism 32, 35
,, In the Messianic Seed, Ishmael is found no place, yet is blessed 28, 32, 34
,, And it was so with Esau 28, 32, 33
,, Before Birth, in the Type as in the Church . 33
,, of God's own Choice, As He Wills . . . 28, 33
,, Hallowing Influence of 31
,, and our Duties do not Clash 34
,, truth, When seen Scripturally God can be trusted about others 34
,, Even as held by Toplady, Whitefield and others hindered not their working 159
,, From losing sight of, The Church brought in the World thereto 158
,, Its great practical value still to Christians . 157
,, and Resurrection Truth, Preserve Christians from drifting about in these days . . 165
Elect Church, An, Cannot include a Saved World . 26, 164
"Elect in Christ," On a different plane to others 57, 76, 77, 91, 132
επιλυω (*epiluō*) in Mark iv. 34 153
Esau blessed concerning things to come . . . 98
Esoteric Teaching, difficult now-a-days . . . 153
Eternal Gospel, The, at the end of this age and beginning of the next 110
Eve, Type of the Will 121
Everlasting Misery etc., as the penalty of sin mainly rejected now by the Church . . . 10
,, Misery, A false doctrine 137
,, ,, as a Penalty, *Locke's* view . . 133
Experience of Good and Evil needed to make a Correct Choice 19, 20, 121
,, of a Past Life, A great factor in the Resurrection of the Non-Elect . . . 58
Ezekiel's Vision of "Dry Bones," etc. . . . 78
,, ,, And Tradition's Replies . . 79, 84, 85
,, Words in chaps. xviii. and xxxiii., Prophetic and Typical 114

PAGE

Ezekiel's Vision, in chap. xvi. Reveal God's wonderfully Great Heart of Forgiveness . . . 94

Fall, The, Would not have been allowed if needless . 121
Figurative Language not to be so used as to contradict plain words on the subject 64
Fire, The effect of 141
,, Unquenchable, Its meaning seen in various passages 139
First Death, The, Traditional views thereon . . . 60
,, ,, terminates the First Life 145
Fish a Symbol of Christ 142
,, Money found in its Mouth, Symbolic . . . 142
,, Not a "Serpent" given, Symbolic 142
Forgiveness Barred Out, If "expiation" or payment of debt has been made 53
,, does not do away with chastisement if it is necessary 115
Future Period, The, The same Gospel, only not a walk of Faith, but Fact 156

"Garments" in Scripture, Often used as Symbolic of Condition, etc. 93
"*Gehenna and Hades*," Often confused by Tradition, etc. 50, 138
Gehenna 137
,, The Unquenchable Fire thereof . . . 139
God able to Work above or contrary to Natural Law . 84-86
God's Love, Greater to some 33
,, Dealings with very Guilty Israel, A criterion by which to form opinion of 105
,, ,, to other nations 115
Grafting Israel "in again" 85
"Grafted Again," The, Are those who were "cut off" . 89
"Grapes, The Sour," Man's present condition . 123, 124

"Hades and Gehenna," Often confused by Translators . 50
"Half-hinges," None in Nature 119
"Hate and Love," As relative terms often . . . 33, 118
Head, The, Needs the Body in order to work its purposes 25, 77
Hearers, Who are they that hear 20
,, The difference between, and why . . . 28
Hearing Truth, In this present Age, or Life . . . 19
,, ,, Man naturally unable 20
,, The Real 19, 27
,, after Resurrection, Truth held inconsistently by some 19
Heb. ii. 8, a Key-text which is very suggestive in its application 116
Hebrew Names in Scripture, Significan. 116
Heaven, Going there at Death, esteemed a heresy by early Christians 61

PAGE.
"*Heaven our house from*" 69
"*Hell*,' Its proper meaning 49
"Hell and Destruction," A difference therein . . 143
"Honour and Dishonour," Often relative terms . . 32
Hope, None for the Dead, the Mass of Mankind says Theology 162
,, Encouragement for in 1 Tim. iv. 6 . . . 160
,, for the Dead Mass of Mankind does not hinder Mission Work 158, 159

"*If*" in Scripture idiom does not usually infer doubt . 87
Immortality, Man does not naturally possess . . 12
"*In due time*," A Key-text 42
"In Christ," To be is entirely a favour 118
"*In Christ*" and "*in the Christ*," Difference in the significance thereof in the Greek . . . 40
Individuality in Resurrection and Probation and not union "in Adam" 29, 122
Israel, Sets forth in Resurrection the true idea of Probation for the Nations 91

Jacob and Esau, Two Typical Men 34
,, ,, Differences in their Blessings and Position 33
Jerome, On Teaching Restoration Views . . . 154
Jewish Nation, The, Forgiven and Restored on account of God's Character 124
Jesus and the Resurrection, A Key Note in Scripture . 83
,, ,, Illustrated as a Criterion . 83
John xi. 26 properly rendered throws light on the future of the Dead Non-Elect 18
Joseph and his Brethren, their second meeting Typical . 104
Josephus' Remarks on the Angels who Sinned . . 72
Judgment Future, Thoughtless views thereon, common 131
,, ,, Of a remedial character, strong inferential proof 10, 11
,, ,, Is Probation of Character . . 113
,, for Wrong doing Unrepented of, Sure . . 99
Justin Martyr's views about entering Heaven at Death . 61

Key-texts, two specially helpful ones about Future Prospects 42
κρισις (*krisis*), on its meaning 107
κοσμος (*kosmos*), "the world," different from οικουμενος (*oikoumenos*) 37

Law, Rev. Wm., his view on "Satisfaction" made, by Christ 51
,, his words on "Substitution," or instead of us . 51, 52
,, ,, ,, ,, the Love of God 171

PAGE.

Law, on the Purification of all Human Nature . . 171
Larger Hope, The, has good influence on Christians . 160
"Lazarus sleepeth," "is dead" 74
"*Levites*," Future Judgment of the past dead ones . 113, 114
Life and Death, The, set forth by Moses, future . 59, 116, 117
Life very dear to Man 58, 95
Life, God's Restoration of it means good . . . 58, 95
Life Eternal, a free gift at present 94, 115
Life and Blessing set before a Mortal Condition needs Resurrection for its accomplishment . . . 80
"Love and Hate," Relative terms often 118
Love of God is a fathomless Ocean 170
,, is greater towards some 33
Love must punish because it only wills good . . . 103

Man not naturally immortal 12
Man's present Natural Condition 16, 81
Man born since the Fall, dead, etc., through sin . . 16, 17
Man must learn by Evil that he cannot do without God . 58
Man, The, that "fell asleep" rises up the same character, yet under different circumstances . . . 108
Man, as dust-formed, returns thereto 139
Man, when utterly mean and selfish towards God's Love, *Portia's* words applicable to such . . 152, 153
Man individually, has he not a right to perfect physical condition, etc., when tested? 121
Man born a "wild-ass" man 130
Matthew xxv., the Judgment Scene therein . . . 140
Miracles of Christ, The, are parables in act . . . 55, 133
Missionary's hopeless views about heathen dead . . 162

Natural Man, The, raised in a Natural Condition . . 83
"*Ne plus ultra*" in Theology? 172
"Now," as properly understood in 2 Cor. vi. 2 . . 10, 15

"Obedience, A feigned," in Coming Age: Texts thereon 140
οικτηριον (*oiktērion*), as used in Jude 7, and 2 Cor. v. 2 . 72
οικουμενος (*oikoumenos*) different from κοσμος (*kosmos*) . 37
"One heart," its meaning * 88
Origen's views on teaching "Purification by Fire" . . 153

Paradoxical views apparently 9
Passages of particular and general import not to be confused in exegesis 69

Israel had "a divided heart," Hosea x. 2, unlike Zebulon in David's day, whose men were "not of double heart." The heart as used in its figurative sense is composed of Will and Understanding. Sometimes the Understanding is enlightened, comparatively, and the Will wrong, and *vice versa*: often both are astray. When both are right, it is called "one heart." Our Lord was pre-eminently so possessed; see, *e.g.*, John iv. 34; v. 30; as Ps. lxxxvi. 11 speaketh of Him.

PAGE.
φαυλος (*phaulos*), its meaning in 2 Cor. v. 10 . . 96
Penalty of Sin, The 54, 61
Periods in Scripture to be distinguished, The . . 45
"Perish," how to understand its meaning . . . 144
Plain language to guide in interpreting figurative . . 64, 68
Plural pronouns used concerning the Church in its corporate capacity 70
Pool of Bethesda, a sign 56
πορευομαι (*poreuomai*) used some 150 times when "depart" is signified, but not αναλυω (*analuō*) . 69
Pre-millennialists often inconsistent in their desire for Christ's Return 161
Probation, Future, defined 10, 14
,, of Man for life, etc., over in Adam . . . 16
,, of believers in Christ 17
,, The Natural Man not under, since the Fall . 14
"Propiation," its meaning 37
Prophetic Promises cover the case of the past dead . 80
,, ,, fulfilled in Resurrection . . . 80
Punishment, Indiscriminate, produces evil effects on the mind 103
,, Future, will be with discrimination . . 101
,, ,, remedial in its purpose . . . 101
Purgatory, an unscriptural doctrine 12
,, in a measure, an error held by many Evangelical Teachers now 62

Ransom, not of a limited character . . . . 42, etc.
,, universal 47
,, extends as far as the Fall 45, 145, 150
,, unconditional, and so the Resurrection, in application 39, 43
,, not applicable to Resurrected Man . . . 127
,, universal in its effects 36, 43
,, its parallel with the loss of life seen in Adam 38, 39, 108
Redemption in Resurrection, a Key 37, 87
"Red Thread" illustrating the Woman's Seed in Scripture 24
Re-incarnation held by the Jews 167
,, Resurrection the true one . . . 131
Remedial character of Future Judgment seen . 104, 111
Remission of Sins in Restoration to Life . . . 90
Requirements of God under varied conditions . . 89
Restored Life in Resurrection, what it means . . 56, 58
Restoration to Life, Self-loathing, etc., in . . . 90
,, of the unjust 90
Resurrection, the individual probation of the masses therein 91
,, prefigured in the passage over Jordan . 117

PAGE.

Resurrection, *per se*, a blessing alike to all . . . 31, 145
,, Theology makes it a curse to the masses . 109
,, of Jew, Samaritan and Gentile seen in Ezekiel xvi. 91, 92
,, the A B C principle of Redemption . . 112
,, followed by Judgment 96, 111
,, The Gospel of, being recovered as a doctrine 57
,, absolutely necessary in order to anyone living again 84, 167
,, A past life experience a great factor in . 58
,, of Man, his environment and condition altered therein. 120
,, of the unjust, their opportunity of Life or Death Choice 91, 92
,, of the dead not of the same dead body . 80
,, its anguish and tears and stripes not of despair 103
,, merely to show Vengeance on the wicked as so known, an error 99
,, is a remission of the Death-penalty, and consequently linked with Hope . . 94, 109
,, and its results on certain Levites . 111-113
,, the true time of award 102
,, of the mass on the Natural plane . . 83
,, "of the just," different from that of "the Church" 96
,, is the birth of the "life that is to be" . 74
,, Redemption is seen and known thereby 112, 145
,, Natural Law unfolds the Law thereof . 82
,, God does therein for Israel what He did not in their Natural life before . . . 87, 88
,, Man's, why?—*inter alia* 122
,, an adjustment of an apparently unequal Law of all falling in One Man 122, 123, 125, 167
,, of Man not "in Adam" again . 123, 131
,, and Election Truths preserve the Christian from drifting into the vagaries of to-day . 165
,, of Man independent of his Condition . 145
,, a period of clearing up the inequalities and tangles and puzzles of this life . . . 125
Rising "up" and rising "again" defined in difference . 81
Robber, The dying, and our Lord's words to him . . 70
"Sabbath," The truth symbolized thereby . . . 92
Salvation, in the Scriptural Sense . . . 54, 55, 56
,, in the ordinary view 48
,, of Christ, unconditional, and thus different from "Eternal Life" 39
,, a Common one 13, 25, 57

PAGE.
Salvation, a Special one 13
,, defined from Scriptural Instances . . . 54, 55
,, accomplished in Resurrection . . . 57
"Saved, or made whole," interchangeable meanings . 54, 56
,, God wills all to be, and to know the Truth . 118
,, as a term leads minds astray 53
"Satisfaction" made to God's Justice by Christ, erroneous 51
,, as payment that forgiveness could be justly granted, erroneous . . . 51
Satan bruised or crushed in head 149
Second Chance, A, what constitutes it? . . 168, 169
,, unhealthy remark about it by a Christian 159
,, not advocated in this essay . . 168
Second Death, The, not at "Resurrection of the unjust" 12, 129
,, different from the first 143
,, to incur it Man must sin a Second time . 130
,, depends on the Character of the Second Life 146
,, must Hope be relinquished by the spectators thereof? 129
,, Scripture silent as to any after results or recovery 150
Second evils of Man worse than the first . . . 146
"Seed of the Serpent," not excluded from love . . 98
,, good of God better than the first . . . 146
,, Man, The, different from the First . . . 143
σημερον *(seemeron)* "this day," its usage in Israel . 71
Serpent not given instead of a fish, typical . . . 142
"Severity," its etymology as seen in Rom. xi. . . 84
Severity and tenderness in God, seen in the Law in Deut. xxv. 2, 3 102
"Sheol," its meaning 50
,, Man passes into at Death 138
"Signs" wrought by Christ set forth future realities . 55
Siloam's Pool, and the Blind from birth typical . . 167
Sin and Suffering inseparably linked, and known some time 153
*Sin and Enmity have been "put away" by Christ Jesus

*As I perceive that I have not directly touched upon the Truth of the absolute necessity of the "bloodshedding in order to the remission of sin," according to Heb. ix. 22, I would here remark—lest I be accused of denying it, as I have been accused falsely of many denials of truth—how fully the view presented in this essay towards a clearing up of Traditions is in harmony with that great though rarely understood truth in its fulness; for our Lord as the world's Sin-bearer (John i. 29) was "made SIN for us," though not having known it Himself, was thus, as Isa. liii. 6 reveals, the One on whom all our sins were made to meet, and consequently in pouring out his life for us, on

PAGE.

in the Cross in Himself 43
Sin and Punishment inseparably linked when unforsaken, sometime 99, 100, 103
Sinning after Resurrection at least illustrated by Ezra ix. 13, 14 126
Sleep and Death, correspondence in 64, 74
Sleep, its normal condition 65
Sleep, of soul or body, not so spoken of, but always of the person 67
Sodom and Gomorrah noted by Christ 45
,, ,, as less guilty than Jerusalem . 46
,, ,, restored in their season . . 46
,, ,, restoration of, from their Captivity by death 90
Solidarity of the Human Race 43
"Sons of God," in Old Testament, and Texts, The Meaning of 72
Soul, The, passes into Sheol at Death, as Christ's did . 138
Sowing human beings in the Earth 81
"Sowing seed," analogy in "Resurrection" . . 81
,, ,, and burying a dead body, no analogy . 81
"*Spirit*," with and without the Greek article . . 40
"Spirits," Human beings never spoken of merely as such 71
"*Spirits in prison*," what are they? 71
Spiritualism is of Evil source 72
Spirit of Man, returns into God 138
Steele, Rev. D., views about "pious pagans," not correct 165
"*Stripes many or few*," inference therefrom . . 92, 93
,, The need of, in the Resurrection of the unjust . 116
*Substitution, or Christ dying instead of us, an erroneous view 50, 51
,, remarks thereon by Rev. W. Law . 52
,, presents God as unrighteous 50

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our behalf, so charged or laden, He "took away" or "put away sin," even the sin of the world, the *whole world*, as John declares; and thus in the death of the Sin-bearer, sin laid on Him was ended in the purpose and sight of God in the Sin-bearer's own person, as Heb. ix. 26 and Eph. xii. 16 unfold; and His resurrection—He no longer laden with sin as our Sin-bearer—proves it, for He comes back again, "APART from sin unto salvation," a "salvation ready TO BE REVEALED in the last time." Few indeed see that in God's sight (Rom. iv. 17, last clause) sin is "put away," is ended, as surely as Death, its awful penalty, has been "abolished"; and it is but a question of time when both facts shall be seen and known, as Rev. v. 13, 14 records in its Vision, to the glory of the Lamb of God. There was no other way of accomplishing this but by the Divine coming into the fallen Human, at enmity with God, and "overcoming" it, as Rom. viii. 3 states, and putting it to death in His own person. Glory to the Lamb!

*This view of Substitution has often been defended in my hearing by a reference to Isa. liii. 4, where the Blessed One, suffering on behalf, not only

PAGE.
"Swing of Thought, The"—Poetry 30
"Tares," Parable of the, concerns not the Church . . 139
Teachers, some very ignorant of prophecies about Jews . 85
Terror, supposed needful to win men from evil . . 156
Tested for Life, A human right individually . . . 123
Trances reveal no knowledge of time therein . . 65
Truth, its lot commonly is to be misused and misunderstood 152
Tyre and Sidon would have received Christ's Signs—food for reflection 46
Unequal views held by many about the future, in hope for the dead non-elect 19, 43, 44
Union of believers "in Christ" 40
Universalism, A characteristic feature of . . . 134
,, has kept alive a great Truth, though mingled with error 13
Universal condemnation to death in Adam, met by God in universal recovery to life by Christ . . 16
Universality of Restoration, etc. 47
Unjust raised in order to be condemned to the Second Death, an error 99
"Unsaved ones," a questionable term, as generally used 101
U.S. Bank note, a genuine one, how known . . 83
"Valley of dry bones," the Vision and the Divine Explanation 78, 79
"*Visit*," its meaning as a Hebrew word 148
"*We see not yet*," a key phrase 42
Westminster Confession on the judgment of the unjust . 99
,, ,, on passing over the non-elect . 22
Whately, Archbishop, on sleep of the dead . . . 66
Whims of the Translators about "Sheol" . . . 50
"*Whole world, The*," its meaning 37
Witness about Ransom, a failure in the light of Tradition, etc. 45
Wilful Sinning after Restoration to Life, as in Heb. x. 26-31 127
Working for or with God, a right spirit for . . . 159
Works, Good, etc., Church of England Article XIII. thereon 98

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of the Jewish Nation but of Mankind, appears as "smitten of God," and "bruised," and "wounded for our transgressions"; whereas if the Hebrew particle "*mem*" were rendered there, as it is elsewhere, in its most common usage, "*by*," even as it is in verse 8, R.V., the text would not be so used wrongly, but seen in its true light, *viz.*, "we (Jews) esteemed Him to be smitten *by* God (a better idiomatic rendering with the verb), but when the time comes they will see it was *by* their transgressions He was wounded, whilst the remaining clause expresses the peace and healing flowing to us through "His stripes."

PAGE.
Works, Good, *Westminster Confession* thereon . . 98
" *Works greater than these*" : John xiv., when wrought . 97
" *Woman's Seed, The*," perceived in many passages . 24
" *Worm that dieth not*," its true meaning . . . 139
Wrath, fulness of, on God's part, means death . . 148
" *Yah*, the dead praise not Him" 67
Yahvah's peculiar habitation was not a City, but Temple 97
,, a Wonderful Forgiver of so greatly guilty Israel 91
,, is the "God of ALL flesh" 86
,, kept Israel in blindness about the meaning of His signs, etc. 88
,, the Jews will know some day that He and the Lord Jesus are one 78, 111
* *Yahvah*, the result of Israel's knowing Him, when restored 111
Younger, The, chosen always as typical of the Spiritual 32

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*A charge it may be of being pedantic, or some questioning may be made on the name "*Yahvah*" which I use rather than "*Jehovah*." The former title, or, as some write it, *Yahweh*, to anyone conversant with Hebrew, as formerly written in old time, and still so penned in the Synagogue Rolls, as Rabbis have told me, *sine punctis*, is clearly the proper, as it is the common, pronounciation of the letters of the *verb* furnishing that Divine Name, representing *past*, *present*, or *future tense*, for the two latter tenses are one in Hebrew. The letters correspond to "*y-h-v-h*," the vowels, where not emphasized by the regular vowel letters needed for pronouncing a word, being either *e* or *a* as short sounds. Unadulterated with Jewish traditional points, the Name is the same as the verb above mentioned, and corresponds to the Divine Greek exposition of it in Rev. i. 8; the ὁ ων, ὁ ην, ὁ ερχομενος (*the one who is, and was, and is to come*). See Parkhurst's Lexicon, on "*havah*." It is God's own Name given by Himself as thus written, and I suppose all controversy must agree with the words of W. Aldis Wright, M.A., of Trinity College, Cambridge, in Smith's *Dictionary of the Bible*, respecting the origin and significance of the Name: "That whatever be the true pronounciation, there can be little doubt that it is not '*Jehovah*.' If God gives a name to Himself, it does not argue wisdom to alter it, because foolish and superstitious rebel Jews thought fit to do so."